

1333

C72_p

**THE UNIVERSITY
OF ILLINOIS
LIBRARY**

From the collection of
Julius Doerner, Chicago
Purchased, 1918.

133.3
C 72 p

Return this book on or before the
Latest Date stamped below.

University of Illinois Library

JAN 29 1960

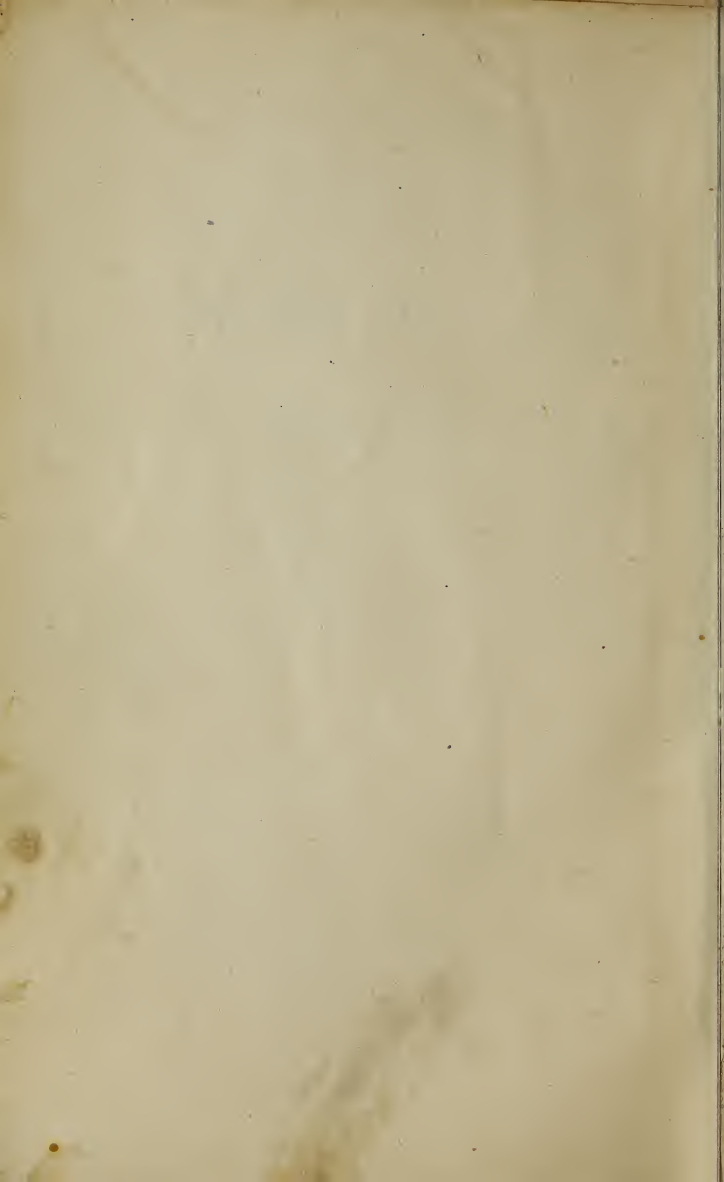
JAN 31 1961

+ Bald 3/8/11 c/1/2

75¢

Mrs. W. Osburn.

Brighton Park.



LIBRARY
OF THE
UNIVERSITY OF ILLINOIS



Ancient Druidical Stone.

CONTENTS

PREFACE	vi
LIFE OF ST. COLUMBKILLE	xxvi
PROPHECY OF ST. COLUMBKILLE, ADDRESSED TO ST. BRENDAN	21
ST. COLUMBKILLE CECINIT	27
THE THREE CONNS	43
THE FALL OF TARA	47
EIRE THIS NIGHT	49
MAELTAMHLACHT CECINIT	60
ST. ULTAN CECINIT	64
SENANUS CECINIT	69
COIREALL, SON OF CRONAN CECINIT	73
ST. BEARCAN CECINIT	76
LIFE OF ST. MALACHY, ARCHBISHOP OF ARMAGH, A. D., 1148	79
ST. MALACHY'S PROPHECIES	87
THE PREDICTIONS OF DONALL CAM	109
PROPHECY—A FRAGMENT	113
THE PROPHECIES OF MAC AULIFFE	114
THE PREDICTIONS OF FION MAC CUMHAILL	135
A PROPHECY	143

PREFACE

THE gift of prophecy is of divine origin. The Patriarchs, during the early sway of the human family, enjoyed to a lesser or greater extent this divine gift; and the Sovereign Creator of the universe raised up prophets among his favored people, in order to deter them from the pursuit of wicked practices, by preaching to them, and forewarning them of the calamities that would be showered upon them, as the penalty due for their malpractices. We read in the Sacred Volume that it was the Spirit of God that spoke by the mouths of his prophets, and, therefore, that the denunciations and warnings of those holy men to the stiff-necked Jews were the words of God himself. The gift of prophecy was held in high estimation even by those who deviated from the paths of truth and rectitude; in fact, by all nations who enjoyed any degree of civilization. The gentiles had their prophets; and the prophets of Baal, though generally supposed to have had no true mission, were held in high repute by the Israelites. The Magi, a body of learned pagan priests, were prophets, and the Sibyls, who were pagan virgins, were

133.3

C72P

PREFACE.

vii

6 Jan 30 Rose
prophetesses; so were the Druids prophets. According as the human race graduated into a more corrupted state, and as statesmen wished to look into futurity to learn how long the fruits of their troublous broils would remain available for themselves—and, probably, for the benefit of their families—they, having some sort of a traditional knowledge, that the Almighty had conceded a certain light to those he thought worthy of it,—fancied that they were entitled to that same pre-science which some other nation, or nations, enjoyed; because they, too, adored a divinity to whom they foolishly conceded supreme powers, yet limited, because they allowed the attributes of the Deity to be distributed between various imaginary beings, for the human corrupt reason that one individual being could not possibly comprehend all. This false philosophy was grounded on the material knowledge of human nature, because man, having deviated from the paths of rectitude, and having spurned divine revelation, could not comprehend any thing beyond his own limited sphere of natural knowledge. Hence, philosophers and men of great knowledge, Socrates and two or three others excepted, founding their theories on natural causes, were infinitely deceived in their conclusions.

But as the corrupt ideas grounded on human understanding united, in some way, with the tra-

680217

ditions handed down from sire to son, concerning the gifts of prophecy conceded by the Almighty to those whom he had mercifully selected to perpetuate his Church on earth, and the interests of individuals, a knowledge of future events was not considered impossible, nor was its use looked upon as unnecessary. The gentiles believed their priesthood to have been possessed of all that sanctity and power from the deity or deities which was necessary to accomplish all the ends they required from them. The consequence was that oracular sites were devised, temples erected on a magnificent scale to the honor and worship of false deities, merely because man, devoid of the true light of revelation, relied upon natural reason, and therefore believed that the deities, conjured by the dint of his own morbid imagination into existence, were fully capable of answering all his expectations and requirements. This was the reason that Delphi and such places were held in esteem by the votaries of false deities. And speaking about the pagans, we can by no means deny that the aboriginal Irish, before they received the light of faith, had their oracular sites—*cloch-oir* (stones of the sun), their *Each-labhras* (speaking steeds), their *Eain-chinn-duine* (human-headed birds), their *cloch-mhagh-righ-cats* (stones of the royal cat), &c. &c.; all these gave responses to their votaries. It is redundant to speak of the Haruspices, who,

when oracular sites were far away, undertook the task of prying into the womb of futurity, at the bidding of their masters. Their science, like that of Fionn Mac Cumhaill,—a specimen of whose foreknowledge is presented to the reader in this volume,—was derived from natural appearances, such as the inspection of the entrails of animals offered for sacrifice, the flight of birds, &c. Those functionaries could not be considered prophets in any one sense of the word, but mere conjecturers, whose opinions had been sometimes verified by chance, and, probably, by some preconcerted schemes of their own invention, like those used by the greater oracles, involving doubtful meanings of the responses given: their deceptions may be learned more fully from the histories of Greece and Rome.

Before we proceed further with our little investigation, it may as well be noticed that the power of faticination, or working miracles, is conceded to demons, in consequence of their nature as spirits; but their powers in this respect are necessarily and naturally limited, but far greater than that of man, speaking in a comparative sense.

It must, however, be generally allowed, that the light emitted by those pagan philosophers, priests, and seers, was only like a dim one, partially showing at intervals in the gloomy horizon of the far distance, when compared with that of the true ser-

vants of God,—an *ignis fatuus*, produced for the special purpose of leading fallen and erring man farther astray.

Yet, while the powers of prescience are conceded not only to the prophets under the imperfect regime of the old law, but even to those who did not acknowledge any of its tenets, and who were evidently instructed by demoniacal agency, there is no argument needed to prove that the priests of a new and more perfect law had been endowed with those miraculous gifts. If necessity be pleaded as the reason that urged the Almighty to concede such supernatural gifts to man in the olden time, namely, to deter the erring race from wickedness by denunciations and threats, there can be no reason for supposing that the very same, nay, even greater need for forewarnings, denunciations, and threats of future servitude did not exist in after-times—in those of our early Christian missionaries, and, therefore, that the divine gift of prophecy did not, and as a matter of necessity ought not, cease. Apart from the fact that there were numbers of stiff-necked pagans in Ireland, not only in the time of St. Patrick, but even during the sway of Mael-tamlacht, St. Columbkille, &c., and that nothing short of some supernatural power conceded by heaven to the zealous missionaries could wean them from their old creed, so as to embrace the new tenets that were preached to them, some of those

pagans, being Druids, were magicians, and could effect supernatural acts by demoniacal agency. Our seers saw the corruption that was to come upon religion and morals, through the intestine broils of the country, the Norseman invasion and its consequences, the total prostration of almost all the forms of Christianity, the English invasion and its consequences—more bitter to the native Irish than even the Egyptian or Babylonian captivities; were they, then, to be debarred, if matters of necessity have been made the rules for the working of miracles, in the olden time, from those gifts of heaven, in their days, because the circumstances of time did not take away or lessen the necessity? Surely not. Therefore God conceded to us prophets in the new law, as well as in the old law—prophets who forewarned us against the commission of crime, and threatened us with the consequences of the guilt.

Among the saints and holy persons to whom God has deigned the gift of prophecy, stand eminently St. Patrick, St. Bridget of Kildare, St. Columbkille, St. Maeltamlacht, St. Ultan, St. Bearcan, St. Coir-eall, son of Cronan, and several others, some of whose predictions have been lost in the lapse, or, rather, during the wreck of time. Among these St. Columbkille was the most conspicuous, because he entered into the subject at greater length, and is, therefore, the most revered of our sainted seers.

There was a custom, however, very prevalent amongst the Irish—an injurious one indeed in many respects—to reduce the prophecies of our Saints to metre, in order to suit the language of the age in which they wrote, as well as to render them the more easily to be committed to memory by the people, whose only solace, under their galling bondage, was the hope, held out in those predictions, of their even distant relief from servitude. These rhymers were, for the greater number, prophecy-men, who were always well received by the people, on account of the amount of information they gave concerning their future liberation, and who carried on a lucrative calling—one, at least, that insured them an easy competence for life—as they lived generally on the hospitality of the people. Most of those prophecy-men, like modern philosophers, who believe that every human being is less or more inspired with the gift of prophecy, or the second-sight people of Scotland, fancied or feigned themselves to be able to make the predictions they reduced to verse, rendered much more interesting by accommodating them to the men and matters of their time; while a few more scrupulous and diffident contented themselves with loading their text with dark and cumbrous comments—a course that can neither be commended nor condemned, since many of the passages are almost inexplicable. This was one mode by which the prophetic writ

ings of our sainted seers have been much corrupted.

There was another less excusable mode adopted for corrupting our ancient prophetic writings, though it cannot be properly called an intended corruption, but it became so blended with them, in course of time, that it must be really considered a grave corruption of the originals. There were in Ireland—grievous to relate—persons who—whether really, fancifully, or pretendedly, is not the question here to discuss—announced that they had the aid of a pythonic spirit called *Leannan Sighe* in Irish. Those villains contrived to wind themselves closely into the affections of the persecuted innocent people, by pretending to the art of fatination, the secret of knowing the state of departed souls, as well as all the other future events the people wished to know, and not unfrequently by contending with, maligning, and condemning the teaching of the clergy, who, with a zeal scarcely credible, when their persecuted condition is taken into consideration, always denounced and warned their respective flocks against the wicked impostures of this class of people. Those pytholics, or *Leannan-sighe* men, as a matter of course, delivered oracles suited to local subjects and matters, which were eagerly received and retained in the memory of the people; and some made genuine prophecy their text, whenever it was found

suitable to their selfish purposes. Hence another source from which unchristian errors crept into the genuine prophetic poems of our saints.

Perhaps the readers of this preface may doubt as to the possibility of such persons having had an existence, much more the license to pursue such a career of iniquitous villany amongst the faithful Irish! However, instead of going into a long detail about those wicked persons, which cannot be afforded here, it is enough to instance the name of Turlogh Kieran of Lordship, near Ballymacscanlan, in the county of Louth, who flourished about the year 1765. It would swell our pages to too large an extent to give even the heads of the history of this wicked man; it is, however, strange that he was able to hold such an unbounded sway in the estimation of the people, since the parish priest of Faughart, Rev. Brian Kieran, always warned his flock against having any belief in his powers of fatigation, or holding any conversation with him. There was a Presbyterian named Gibson who lived in Newry some twenty years ago, and who followed pursuits similar to those of Turlogh; but he does not appear to have been so celebrated as his predecessor.

There was a third source whence emanated several corruptions found in English manuscript copies of the prophecies attributed to St. Columbkille, as well as in the catch-penny printed ones, namely,

their amalgamation with ancient pagan traditions. It is needless to instance more than one of those in elucidation, that is, the massacre that is believed shall be perpetrated upon the mass of the Catholic population of Ulster by their Protestant neighbors, in "*Gleann na Muice Duibhe*" (Valley of the Black Pig). It is necessary to premise, before giving a translation of the history of the "Black Pig," that all the oldest and best copies of the predictions of St. Columbkille and other Irish saints, now extant in Ireland, have been carefully examined with the view of discovering even the remotest allusion to the massacre of the "Valley of the Black Pig," yet no such has been found. Well, the origin of this imaginary massacre, though ludicrous in itself, shows with what degree of tenacity and correctness the Irish people preserved traditionally the several historical reminiscences of the country; for, though we find a written account of the murder of Cian, son of Cainte, the incidents relative to it are much more minutely detailed in the traditions of the people, and it is upon those traditions the prophecy concerning this expected vengeful murder is based. It will be detailed in as few words as possible.

It is true that the real meaning of the mysterious story of Cian Mac Cainte is lost in the dark maze of antiquity, but tradition and manuscripts supply the deficiency in an intelligible manner. Tradi-

tion says that Cian was a wicked Druid who kept an academy near Drogheda, and was wont to change his pupils into swine, for the mere purpose of setting his wolf-dogs after them, and amusing himself. This wicked practice having at length become known to the friends of his pupils, who had often been lacerated by the fangs of his hounds, while some few had been killed in the chase, the three sons of Tuireann resolved to take revenge of the Druid, and having watched an opportunity, on the occasion of his having changed himself into a black pig, pursued and killed him near Cnoc Cian mic Cainte (the Hill of Cian Mac Cainte), sometimes called Killeen Hill in English, but always Cnoc Cian mic Cainte in Irish. This hill is about one and a half mile north of Dundalk; and Cian's grave was seen on the hill from the time of his death until about some twenty years ago, when an ignorant farmer named Dickie, who owned a lime-kiln at the foot of the hill, tore it down in course of excavating for the supply of materials for the use of his kiln. The tradition, however, states that Cian's hand remained over his grave as an indication that he demanded satisfaction on his murderers. The manuscript account of his death agrees with the tradition in this respect; and it was, perhaps still is, the belief of the Irish that a person murdered, or wrongfully slain, was wont to hold his right hand over the grave, demanding

satisfaction on the murderers. Many instances of this sort of pagan superstition can be adduced, even so late as 1798 ; but it is necessary to proceed with the history of Cian, or the "Black Pig," with as much brevity as possible, as we find it in a manuscript termed the "Oidhe Chloinne Tuireinn" (Fate of the Children of Tuireann), which is termed by our archæologists one of the "Three Sorrows of Story-telling."

The murder of the "Black Pig" took place long before the Milesian colony took possession of Ireland, namely, in the reign of Nuadh of the Silver-hand, who flourished A. M. 2744. The whole narrative savors of some religious rite long since forgotten, since the Tuatha Dedanans were said to have possessed a monstrous breed of swine—perhaps the Avatar of the Hindus—and it is because it had once been some sort of a religious rite, that it is suspected to have been so long retained in the traditions of the people.

The death of Cian, son of Cainte, is thus related in the above-named manuscript piece—literal translation :

"With respect to Cian ; he proceeded forward until he came to Magh Muirtheimne (now the county of Louth), and was walking on the plain. He was not long there until he saw three men well armed and appointed coming on his path against him. They were the three sons of Tuireann Begrinn,

namely, Uair, Iuchar, and Iuchorba. They and he were enemies ; and it was certain that wherever they met, the most powerful party only should escape.

“ Cian said (to himself), ‘ were my brothers here we would make a gallant struggle.’ And seeing a sluggish herd of swine hard by, he struck himself into the shape of one of the swine, and commenced to root the ground as the others did.

“ Thereupon, Uair said to his brothers :—‘ Have ye seen that man that was walking on the lea towards ye?’ ‘ We saw him,’ replied they. ‘ Have ye noticed where he betook himself?’ ‘ We have not,’ replied they. ‘ You are very careless about the matter, since you will not keep a good lookout in time of war ; but I know where he betook himself—he struck himself with his golden wand into the shape of a pig in yonder herd—he is not a friend of ours.’ ‘ This is an unpropitious affair for us,’ said the brothers. ‘ The swine belong to some one of the Tuatha Dedanan race, and let us kill them all, and then the *droidheacht* (druidical) pig shall be discovered.’ ‘ Ye have performed your studies very inefficiently, indeed, since ye are unable to distinguish the druidical animal from the natural one.’ And when Uair said this, he struck both his brothers with his dark druidical wand, and metamorphosed them into two gracile, nimble, sweet-voiced hounds, and they (commenced) to bark and

pursue the chace. In a little time the druidical pig separated from the herd, and fled along. It discerned before it a dense wood (supposed to be the wood that once covered the site of the red bog of Coirteal, county Louth), and shaped its course through it. The pig no sooner entered the brushwood than Uair made a cast of his javelin at the animal, and pierced his middle with the dart. The pig gave utterance to a shriek, and said:—‘You have acted very unjustly in piercing me, since you know me.’ ‘I perceive you are endowed with human speech,’ said Uair. ‘I am of the Tuatha Dedanan race,’ said the pig, ‘I am Cian, son of Cainte; and I request that ye will be kindly pleased to allow me a favor.’ ‘We will,’ replied Iuchar and Iuchorba, ‘and we feel very sorry for all that has happened: therefore we will not hurt you more.’ ‘I swear by the aerial gods,’ exclaimed Uair, ‘that if life came seven times into your body, I would deprive you of it.’ ‘Grant me a request,’ begged Cian, ‘before you put me to death.’ ‘I will,’ responded Uair. ‘Well, then, allow me to assume my natural shape,’ said he. ‘I will,’ said Uair, ‘because it is a much easier task to kill a man than a pig.’ Cian assumed, thereupon, his natural shape, and said: ‘Extend good mercy to me.’ ‘I will not,’ answered Uair. ‘I then have deceived you, because, if you killed me, while in the shape of a pig, there would be due only the

eric (ransom money), for the killing of a pig for me; but since you are about to kill me in my natural shape, there never was killed an individual whose *eric* shall exceed that due for me: and the warlike weapons with which I shall be slain, shall bring the report of my death to my son,' said Cian. 'You shall not be slain by warlike weapons, but by the hard stones of the plain,' said they. And they, thereupon, began to pelt him intensely and impetuously with stones, until they reduced the brave hero to a shapeless mass. They then buried him a cubit under the earth; but the earth did not receive him, on account of the treachery that had been used towards him. 'Let us inter him again,' said Uair; and they did inter him again, and the earth then received him. The sons of Tuireann, thereupon, marched after Lughaidh to the field of battle."

Now, here are the denunciations uttered by a pagan against his murderers, so far back as the reign of Nuadh of the Silver-hand, and only a few days before the battle of Moytuir, in which the Fomorians were defeated. This is certainly strange, but, nevertheless, true. Two factions there were, namely, the Firbolgs, who were the conquered race, and the Tuatha Dedanans, who were the conquerors; one of the subsequently unconquered race denounced vengeance upon his murderers, and, strange to relate, this same threat of ven-

geance has been carried down traditionally to our own times, and made the basis of a certain "balderdash prophecy," as Hanmer would say, very vulgarly attributed to St. Columbkille. It is also deserving of remark that, for the vengeance denounced upon the conquered Firbolgs, the same tenor of opinion has been handed down to us; and the Saxons, in like manner, have been represented as a people who will make a bloody massacre of the Irish in the "Valley of the Black Pig!"

Though this fact is one of the strongest proofs that can be adduced in support of the correctness of our popular traditions, yet, at the same time, there is danger in receiving such without due examination.

This delusion about the massacre to be perpetrated in the "Valley of the Black Pig," laughable as it is, caused the breaking up of many a happy home in Ulster—the generally supposed doomed valley—in times not very far gone by. It was the opinion of the people of Ulster—grounded on this pagan tradition—that some parts of Connacht and above the Boyne were safe from the range of this imaginary midnight massacre.

"A peck of meal is more valuable above the Boyne,
Than a bushel of gold in Dundalgain (Dundalk),"

is one of the quotations our northern prophecy-mongers give, in elucidation of the terrible strig

gle and general massacre of the Catholic population of Ulster by the Protestant party, in the "Valley of the Black Pig." This erroneous and wicked prophecy has done much harm, as remarked above; for, whenever any little commotion darkened the political horizon, families not unfrequently, in order to avoid the carnage, fled the country or province, a circumstance which has caused the ruin of many who might have been comfortable and highly respectable members of society had they remained at home. This delusion, put upon the people, was not less injurious than the stern decree, "to hell or Connacht," had been, in its day.

Speaking of these sources of corruption, we can, by no means, neglect to notice the traditions of the people, no doubt gleaned from prophecies now lost, or unknown; these shall meet due consideration in this work.

Having endeavored to show the reader the three principal sources whence corruption crept into the prophecies of our Irish saints, it remains due to say a few words about those Korans, or compound of superstition, paganism, and demonism, found in the hands of the people, under the specious name of the Prophecies of Sts. Columbkille, Bearcan, &c., in order to caution them further against receiving such as genuine ones.

It is really painful to contemplate the effects of

the many and injurious deceptions put upon the people by such forgeries as the MS. and printed English copies of the prophecies attributed to our sainted seers. There has been a sort of translation made of one of St. Columbkille's prophetic poems by the Rev. Mr. Taaffe, and printed in his *Life of that saint*; there have been attempts also made to translate the prophecies of Coireall, son of Cronan, Ultan, and those of one or two other saints, but it has proved a failure, as the versions are very incorrect, from some cause or other. But the great compound of falsehood is embodied in a book of considerable size, purporting to be the genuine version of the Prophecies of St. Columbkille, which has been printed in Bow-street, Manchester, about twenty years ago. This pretended prophecy is an amalgamation of some few sentences found in the prophetic writings of the saint, a portion of the predictions attributed to Nixon, a considerable portion of localized pythonicism, and a suitable leaven of pagan traditionary lore. This book was pompously announced as the Prophecies of St. Columbkille—was eagerly bought, and no estimation can be formed of the amount of injury its perusal may have done to the people into whose hands it found its way. The original of this pseudo-prophecy, an old MS. copy of which has been once in our hands, purported to have been written, more probably compiled, by one Stephen Carpenter of Moynalty

county of Meath. But when this personage lived, and whether he pretended to have been a prophet himself, or a simple prophecy-monger, we are unable to ascertain at present. One thing, however is certain, that he executed his task with a surprising cunning and tact, rarely to be found possessed by an ordinary country peasant. Those spurious prophecies have been, and are now being published in different editions, varying in price from one halfpenny to a shilling !

The great object in publishing the present volume is to show the Irish people the absurdity of those pernicious tracts generally received as genuine prophecy ; and, as the originals are given, to prove the correctness of the translation. The notes shall be few as possible, as the main object is to make it as cheap as can be for the millions, for whose use it is principally designed.

In fine, it may be as well to inform the public, that the original Irish, accompanying the translation has been copied from old vellum manuscripts, and that no pains or expense has been spared to procure copies wherever they were known to have been extant. To this may be added the care and trouble taken to collate the transcripts made with an old paper copy of most of those prophecies which belonged to a student, named O'Hagan, of St. Patrick's College, Maynooth, who, at his decease, some years ago, bequeathed it to the Library

of that Institution, where it now lies, and can be inspected by the curious. Hence, it is hoped that the antiquity of the language will be found a sufficient proof of their originality, and the purity of the metre, of their perfect correctness.*

In conclusion, it is only necessary to observe, that the sole wish of the Editor is to make those old documents as useful as possible, in order to dispel the popular delusion respecting false prophecies, and to rescue so valuable a portion of Irish history from oblivion. This being obtained, I shall feel a consolation in having done so much of the duty I consider I owe to Ireland.

N. O'KEARNEY.

DUBLIN, November, 1855.

* There being no type of old Irish character in the United States, we are reluctantly obliged to give the English translation and notes by themselves.

THE LIFE OF ST. COLUMBKILLE.

WE copy the following very interesting sketch of the Life of St. Columbkille from Walsh's Ecclesiastical History of Ireland, recently published.

Columba was born on the 7th of December, 521; he was surnamed "Columbkille," to distinguish him from others of the name Columba. We read that his birth had been predicted by St. Patrick, and by St. Mavateus, a holy Briton, long before he came into the world. His origin is most illustrious: by the father's side he was descended from Niall Neigiallach, being the son of Feidhlimid, who was a great-grandson to that monarch. Feidhlimid was the son of Fergus, who was the son of Conal "Gulban," from whom the country of Tirconnell has been named. This is then the Conal to whom St. Patrick foretold the birth and sanctity of his descendant Columba, and not the Conal "Crimthan" whose territory was in Meath, and who so kindly received the apostle of Ireland at Tailten, and was baptized by him. The kindred which the O'Donnell family claim with St. Columba, is derived from Dalach, who was a descendant of Sedna, the paternal uncle of Columba. His mother, Aethnea, the daughter of Macanava (*filius navis*), was of an illustrious and princely house of Leinster. It is related, that before her delivery of Columba, an angel appeared to her in a dream, bringing a robe or cloak of extraordinary beauty, which,

on presenting to her, he soon after took away, and unfolding it, let it fly through the air; on her asking the reason of depriving her of it, the angel replied that it was too magnificent to be left with her. She then observed the cloak expanding itself far and wide over plains, mountains, and forests, and at the same time heard the words, "Woman, do not grieve: for you shall bring forth a son who is to be the guide of innumerable souls, and who will be reckoned as one of God's prophets."

He was born at Garton, and baptized in the church of Tulachdubhglaisse, by a holy priest named Crothnecan when very young, he was intrusted to the priest, who regenerated him in the waters of baptism, with whom he lived, it is said, near the church of Kilmacnenain. Returning to his home, on a certain occasion, the priest observed his residence illuminated with a clear light, and a globe of fire suspended over the face of his pupil; on which the holy priest prostrated himself on the floor, in veneration, well knowing that this occurrence indicated the divine grace, which was abundantly given to the young Columba; while yet a boy, he recited the psalms with the Bishop Brugacius, at Rath-Enaigh, whither he had accompanied his preceptor, who had been invited by the bishop, in order to celebrate the festival of Christmas.

Having spent three years under the care of this priest, and being now qualified to enter on more arduous studies, Columba was sent to the school of Finnian, of Maghbile, in the present county of Down, then very celebrated and much frequented. He very diligently applied himself, not only to the acquisition of knowledge, but also endeavored to model himself after the example of his holy preceptor.

Here he remained several years, and was promoted to the order of deacon before he left the care of St. Finnian. While officiating as such, on some principal festival, the wine for the holy sacrifice could not be found, upon which Columba, going to the fountain for the purpose of procuring water for the divine service, he blessed some, invoking the name of Jesus, who had changed water into wine at the marriage feast in Cana of Galilee. The prayer was heard; the substance of the water was changed, and wine for the celebration of the holy sacrifice was at hand. Returning to the church, Columba said to the clergy, "Here is wine for you, which the Lord Jesus has sent." They, and the Bishop St. Finnian, returned thanks to God for the favor which Columba in his humility ascribed to the merits of the bishop.

Having left the school of St. Finnian, he repaired to Leinster, and became the pupil of a venerable old man, Germanus, who had been a teacher of great reputation. While reading with him in a field, it is related, a female who was pursued by an assassin fled towards them for protection, which, however, he disregarded, killing her at their feet. Columba announced the sudden punishment of God against the monster, who soon after was deprived of life. The time of his stay with Germanus is not ascertained. Having attended for some period the lectures of St. Finnian of Clonard, he returned to his native territory Tirconnell. He soon commenced the erection of a monastery, the foundation of which is assigned to the year 546, being then in the twenty-sixth year of his age. The monastery he erected on a pleasant eminence studded with oaks, called Doire Calgaich, whence the name of

Derry (now Londonderry), which owes its origin to the establishment of St. Columba. The site on which it was erected, and the land with which it was endowed, were granted by his relatives, the princes of the country. Having fixed his monastery on a firm basis, he resolved on visiting other parts of the country, with the view of similarly contributing to the advancement of religion and piety. Having consigned the care of his first establishment to one of the older monks, he directed his steps to the south of the ancient Meath, and having obtained a site from a chieftain named Bredon, he erected his monastery of Dairmagh, now Durrow, in the King's county. The exact year of its foundation is not known, but it became equally celebrated with that of Derry, and better known to strangers.

During his residence at Durrow, several prelates admiring his sanctity, deemed him worthy of the episcopal order, and accordingly sent him with letters of approbation to St. Etchen, then residing at Clainbile, in the county of Meath, to be by him consecrated. He was received by this prelate with marks of kindness and esteem, and was shortly after ordained priest, as he had an objection to any higher advancement in ecclesiastical dignity.

The bishop Etchen was descended of an illustrious family of Leinster ; his father, Manius Ecceas, and his mother, Briga, being both collaterally descended from Niath-corb, the ancestor of all the kings of that province ; and it is said Columba, having arrived near the church of St. Etchin, inquired for the bishop, and was told, "there he is below, ploughing in a field." The ordination of Co

lumba is supposed to have taken place A. D. 551, and in the 30th year of his age.

Columba is charged with being the cause of a war between the king of Ireland and his relatives, in which the troops of the monarch were put to flight, and three thousand of them slain, while the relatives of the saint lost only one soldier. The monarch of Ireland threatened to extirpate the whole race of Tirconnel, and with that intent marched towards their territory. Thus was the monarch the aggressor, and against him the saint threatened the vengeance of heaven,—the only part he seems to have taken in this melancholy transaction. The battle in which the relatives of St. Columba were so signally successful was fought at Culdremni, not far from Sligo, to the north, in the year 561; the saint praying, in the mean time, to the God of battles, to bestow the victory on those whom the monarch would have annihilated.

Columba, inflamed with zeal for the conversion of the northern Picts, and of his countrymen who were settled in Argyle and in other adjacent tracts, resolved to go and preach to them the truths of salvation. Before his departure for that country, a grant of the island of Hy was made to him by his relative Conall, king of the Albanian Scots. Accompanied with twelve disciples—Baithen, the successor of Columba; Cobtach, the brother of Baithen; Ernaan, the uncle of holy Columba; Dermot, his steward or overseer; Rus and Fethuo, the sons of Rodan; Scandal, son of Bresail; the son of Endeus; the son of Neil; Luguid Mocutheimne; Echoid; Thorannu Mocufir; Cetea, Cairnaan, son of Branduib, the son of Meilgi Grillaan,—he set sail for the island, where he arrived after a short

passage, in the year 563. He then proceeded to the erection of his monastery and church, and soon after undertook the conversion of the northern Picts, who inhabited the whole of Scotland, north of the great range of the Grampian mountains. The saint was the first Christian missionary who preached in this wild region; and having repaired to the residence of King Brude, whose gates were shut against him by order of that prince, but on advancing with his companions, and making thereon the sign of the cross, the bars were immediately unloosed. The king, as well as his council, struck with terror at the prodigy, went forth to meet Columba, whom he welcomed in the most respectful manner, and treated with every mark of attention. The king received the word of life, and the Magi, still anxious to sustain their ancient errors, exerted themselves in preventing the missionaries from preaching to the people. The Almighty was, however, pleased to confirm the mission of Columba by various miracles. A boy having died whose parents were converted and baptized, the magi, hoping to profit by the event, began to jeer and insult the parents, and to boast that their deities were stronger than the God of the Christians. Columba, apprised of the insolence of the Magi, went to the house of the parents, and exhorting them to have confidence in the mercy of God, was shown into the apartment where the body of the boy was stretched. Ordering the persons who were present to retire, Columba fervently prayed for some time, and then directing his eyes to the body of the deceased, he said: "In the name of the Lord Jesus Christ, arise and stand upon thy feet." Immediately the boy returned to

life; and the saint, taking him by the hand, brought him to his parents, whose sorrow was thus suddenly changed into joy and exultation,—and glory was thus given to that God who confounds the scoffer, by exalting his saints; and rendering their cause triumphant. The exertions of the saint were attended with great success—churches and religious houses were erected in that country during the time of his first preaching there. He also left persons to instruct the converts and to propagate the faith of Christ during his temporary absence. It is said that he penetrated into the Orkney Islands, and formed cells in them. His proceedings in the Western Isles are better known. With indefatigable zeal he visited them frequently, preaching the gospel—supplying them with religious instructors—erecting churches, and founding pious communities. Hymba, one of those isles, is particularly mentioned as a favorite retreat of St. Columba. Here he erected a monastery, over which he placed, some years after, his maternal uncle, Ernan, and in which he was visited by four founders of monasteries in Ireland—Comgall, Cainnech, Brendan of Clonfert, and Cormac Hua Liathain; and there, while celebrating the divine mysteries, at their request, and in the presence of these holy men, St. Brendan saw a very bright flame, like a burning pillar, as if ascending from his head, which continued from the moment of consecration until the sacrifice was completed. It was also in this island that he had some extraordinary visions from heaven, which lasted for three days, and as many nights.

He founded several monasteries in another island called Ethica, over one of which presided Baithen, who after-

wards became his successor in the abbey of Hy. A disciple of his, and a priest named Finachan, with whom the saint was displeased for concurring in having promoted to the priesthood Aidus (the black), of the royal blood of the Irish Picts, a sanguinary man, who had killed, besides others, Diermit, monarch of Ireland, founded another monastery in the island of Ethica.

While St. Columba was engaged in visiting the adjacent islands, converting and civilizing the inhabitants, he was frequently obliged to struggle in their defence, as was St. Patrick, in Ireland, against certain depredators, professedly Christians, who trafficked in the plunder which those islands afforded. One of those spoliators, John, of the royal family of Gauran, who was coasting along the islands, St. Columba warned to desist from his unlawful pursuit, and to return the booty which he acquired, lest the vengeance of heaven should overtake him. Despising the admonition of Columba, he set sail, but he was soon overtaken by a violent blast from the north, which sank the vessel, so that he and his companions miserably perished, as St. Columba foretold.

Having excommunicated some of the ringleaders, who were of the royal family of the British Scots, one of their adherents, Lamdess, resolved on his destruction, rushed against him with a spear, but the saint providentially escaped intact, as the assassin, notwithstanding all his might, was not able to drive his weapon through the garment of the saint, which Findulgan, a monk of Hymba, who threw himself between Columba and his intended murderer, had put on.

St. Columba superintended also the affairs of the Brit-

ish Scots, and formed some religious establishments in their kingdom ; one of those near Logh-Awe, in Argyle, was governed by one of his monks, named Cailten. Though intent in watching the ecclesiastical concerns of his Scottish institutions, Columba did not neglect the care of those which he had formed in Ireland. Thither he sent messengers to transact the business relative to their management, and repaired himself in person, when matters of importance required that he should appear. He was frequently visited by persons from Ireland, who were either his friends or others who were desirous of consulting him on religious subjects. Such he always received, whether of high or low condition, with the greatest kindness, and entertained with becoming hospitality.

Among those Irish visitors was an Aidus, a very religious man, who had lived twelve years with St. Brendan of Clonfert. On the day before his arrival, Columba said to his brethren, " We intend to fast to-morrow, as usual, because it will be Wednesday, but on account of a stranger who will be with us, the fast will be broken." Such was the discretion of Columba, that he did not scruple to give necessary refreshment to a wearied traveller, without obliging him to wait for the ordinary hour of taking food on a fast-day. Cronan, a bishop of Munster, was another visitor, who did not through humility wish that his dignity, as a bishop, should be known to Columba. But in the celebration of mass the bishop having called on the saint to join him as a priest in breaking the Lord's bread, Columba came up to the altar, and looking him in the face, said, " Christ bless you, brother, do you alone break it, according to the episcopal rite, for now we know that

you are a bishop. Why have you hitherto endeavored to conceal yourself, so as not to let us pay that veneration due to you by us?"

Columba was held in the highest veneration by clergy and people, as well as the sovereigns of Ireland and those of Britain; an instance of which occurs in his having been the person selected for inaugurating, or as his biographers express it, "ordaining Aidanas king of the British Scots," after the death of Conal. The saint was unwilling to inaugurate Aidan, as he was more inclined to have Eugene, Aidan's brother, raised to the throne; but having been repeatedly warned by nocturnal visions to ordain Aidan as king, he consented to do so; and the prince having arrived at his monastery of Hy, Columba performed the ceremony. Cumineus and Adamnan relate, that when Columba was in the island of Hymba, an angel appeared, holding a book, which the heavenly messenger ordered him to read, and to ordain Aidan king, as that book commanded. The saint refusing to obey the order, we are assured, was struck with a whip, and a mark was left which remained during his life. The angel then assured him that he was sent by the Almighty, and threatened to repeat the former chastisement if he would persist in his disobedience.

Henceforth Columba became much attached to Aidan, for whom the predilection of heaven was so signally manifested, and afterwards evinced his anxiety for the welfare and prosperity of this king, whose inauguration was blessed by his own hand. When Aidan was afterwards commencing a battle against the enemies of his kingdom, Columba, then in the monastery of Hy, ordered his at-

tendant Diermit to strike the bell, upon which the monks hastened to the church, to whom he announced, having first devoted some time to prayer, that the barbarians were defeated, and that Aidan had gained a victory, yet not without great loss on his side.

In the year 590, St. Columba paid a visit to Ireland---an assembly being at that time held at Drumceat, in the county of Derry. Aidus was then monarch of Ireland, and Columba was invited in the most pressing manner to assist at this national convention. It appears, that one of its objects was the suppression of the Bardic institute, against which was raised a cry of general dissatisfaction throughout the country. Various were the charges which the enemies of the order preferred; and to destruction would the whole order have been doomed, had not Columba interposed his good offices. Upon his advice it was arranged that their number should be limited, and that certain rules should be adopted, by which annoyance to the public would be removed. From Drumceat St. Columba repaired to his favorite monasteries of Derry and Durrow; he afterwards visited Clonmacnoise, where he was received with great marks of attention and kindness. At this time he also visited the abbey of Ballysadare, whither St. Muridach, bishop of Killala, and St. Derv-hail, a holy nun of Erris, came to pay him their respects, with whom he must have tarried some time, as he is enumerated among the saints who blessed the port of Killala. His next visit was to St. Cóm gall, of Bangor; thence he went to Coleraine, to which place the inhabitants of the country came in multitudes to see him and obtain his benediction. St. Columba returned to his monastery of

Hy, and though now far advanced in years, continued to govern both it and his other religious establishments.

The happy day of his release from toil approaching, Columba, attended by Diermit, went to bless the barn which belonged to the monastery, and having acquainted his faithful attendant that the last of his days had arrived, he ascended an eminence, and with upraised hands gave his benediction to the monastery. On his return to the abbey he sat down in an adjoining hut, and copied a part of the Psalter; and having come to a passage in the 33d Psalm, "*Inquirentes autem Dominum, non deficient omni bono,*" he stopped, and said, "Let Baithen write the remainder."

The saint afterwards attended vespers in choir, and then retired to his cell, where he reclined on a bed of stone, and gave instructions which were to be at a future time delivered to the brethren of his establishments. The hour for midnight prayers having arrived, Columba hastened to the church; his attendant soon after entered, and found him in a reclining posture before the altar, and at the point of death. Immediately the monks were assembled, who were expressing their sorrow with tears, but the saint raising his eyes, viewed them with a bright and cheerful countenance, and with the assistance of Diermit, who raised his right hand, Columba gave a final benediction to the community, and resigned his soul into the hands of his Saviour, whom he faithfully served, on the morning of Sunday, the 9th of June, A. D. 597, and in the seventy-sixth year of his age.

The memory of this great and extraordinary saint is, and ever will be held in the highest veneration, not only

in Ireland, but also in Scotland, the Hebrides, and over the western church. Though only a priest, St. Columba exercised ecclesiastical jurisdiction even over the bishops of those countries, and this singular privilege was reserved to his successors a considerable time after his death, as a mark of respect to his memory. St. Columba drew up a monastic rule, which was strictly and faithfully observed in all the houses of his institute. He composed several tracts in prose and verse, abounding with scriptural knowledge and theological research. Three of his Latin hymns have been published—the first, commencing with the eternity, unity, and trinity of God, embraces other sacred subjects, and concludes with a description of the day of judgment, the general resurrection, and the rewards of the just and the impious. He has also left a beautiful tract in honor of St. Kieran of Clonmacnoise. His last composition was the Life of St. Patrick written in the Irish language.

“The prophecies of St. Columbkille have ever since his time been familiar to the Irish people, amongst whom they are often quoted in connection with the subsequent history of their country. Their authenticity has been questioned even by Irish writers, yet they are admitted by all to be amongst the most remarkable documents of our own or any other country. There is no Irishman, no student of Irish history, who would not wish to be acquainted with St. Columbkille’s Prophecies.”

THE
PROPHECIES OF ST. COLUMBKILLE,

ADDRESSED TO ST. BRENDAN.

THE time shall come, O Brendan,*
When you would feel it painful to reside in Erin;
The sons of kings shall be few in number,
And the *literati* shall be deprived of dignity.

They (the people) will continue to reside in stone mansions,
They will inhabit the islets on the lakes;
They will not perform charitable acts,
And truth shall not remain in them.

They will plunder the property of the church,
They will take preys of cattle furtively;
They will treat men of learning disrespectfully,
Afterwards they themselves shall become powerless.

* *O Brendain.* This was St. Brendan, whom St. Columbkille is represented as addressing; probably the poem was a letter from St. Columbkille to his friend.

The sons of kings (great men) will become archæologists.
The descendants of sages shall become ignorant;
They will be continually sneering at each other,
They will employ themselves at reading and writing.

They will scoff at acts of humanity,*
And at irreproachable humility;
Men of learning shall become rare among them,
And ignorant men shall prosper.

There shall come times of dark affliction,
Of scarcity, of sorrow, and of wailing,
In the latter ages of the world's existence;
And monarchs will be addicted to falsehood.

Neither justice nor covenant will be observed,
By any one people of the race of Adam:
They will become hardhearted and penurious,
And will be devoid of piety.

Men will become murmurers,—
The trees shall not bear the usual quantity of fruit;
Fisheries shall become unproductive,
And the earth shall not yield its usual abundance.

The clergy will become fosterers,
In consequence of the tidings of wretchedness (that will
reach them);

* This stanza gives a true description of the ignorance and inhumanity of the task-masters of the Irish people.

Churches shall be held in bondage (i. e. become private property),

By the all-powerful men of the day.

Inclement weather, and famine shall come,

Hatred, malignity, and despair ;

The natural span of human life shall be abridged,

And fishes will forsake the rivers.

The people oppressed by want of food, shall pine to death,

Meanwhile they shall be bound in slavery ;*

And in consequence of their enmity to one another,

Dreadful storms and hurricanes shall afflict them.

Judges† will administer injustice,

Under the sanction of powerful, outrageous kings ;

The common people will adopt false principles,

Oh, how lamentable shall be their position !

Doctors of science shall have cause to murmur,

They will become niggardly in spirit ;

The aged will mourn in deep sorrow,

On account of the woeful times that shall prevail.

* The two first verses of this stanza give a correct picture of the state of distress to which the people have been frequently reduced by their oppressors ; the word *daera* (slavery, bondage), has evidently reference either to the slavery under which the poor groaned during times of starvation, or to their confinement in the workhouses during the late famine.

† This stanza appears to indicate the injustice dealt upon the Irish people through the partiality of judges and juries supported by state protection.

Cemeteries shall become all red (dug up),*
 In consequence of the wrath that will follow sinners;
 Wars and contentions shall rage
 In the bosom of every family.

Kings (great men) shall be steeped in poverty,
 They will become inhospitable to their guests,
 The voice of the parasite will be more agreeable to them
 Than the melody of the harp touched by the sage's finger

Their candles shall be quenched,†
 Without intermission each sabbath-day; [tices,
 In consequence of the general prevalence of sinful prac-
 Humility shall produce no fruit.

The professors of science shall not be rewarded,
 Amiability shall not characterize the people,
 Prosperity and hospitality shall not exist,
 But niggardliness and destitution will assume their place.

The changes of seasons shall produce only half their verdure,
 The regular festivals of the church will not be observed;‡
 All classes of men shall be filled
 With hatred and enmity towards each other.

* A true picture of the present condition and feelings of the people.

† The two first lines of this stanza evidently refer to the change of ceremonies adopted by the reformers in disusing candles.

‡ *Beait an t-saere da briseadh.* This verse contains the prediction of the discontinuance of the obligation to refrain from servile works on holy days by the reformed Church, and the subsequent retrenchment of several holy days by the Catholic Church, in consequence of the necessity imposed on the people of many districts to work on those days.

The people will not associate affectionately with each other,
 During the great festivals of the seasons ;
 They will live devoid of justice and rectitude,
 Up from the youth of tender age to the aged.

The clergy shall be led into error,*
 By the misinterpretation of their reading ;
 The relics of the saints will be considered powerless,
 Every race of mankind will become wicked !

They will construct islands
 Upon the pools of clear water (lakes) ;
 Numberless diseases shall then prevail,
 When *Ath-na-cuilte* shall be drained.†

Sons of kings will not have sureties of kine,
 Fortifications will be built narrow ;
 During those times of dreadful danger,
 Persons born to inheritances shall be sorrowful.

Young women will become unblushing,
 And aged people will be of irascible temper ;
 The kine will seldom be productive, as of old ;
 Lords will become murderers

* Evidently alludes to the various versions of the Scriptures introduced by the reformers and their followers, if not to the abuse of private interpretation of the sacred volume. *Mionn* here means the head, or other holy relic of a saint, and also an oath ; because people used to swear by the head or other relic of a saint. The verse may also be read—*Oaths shall not be considered binding on conscience.*

† *Ath-na-cuilte*. In one copy *Ath-na-helits*. Most commentators suppose this place to be the present Annahilt, near Hillsborough, county of Down, contiguous to which is now a bog, probably the state of drainage to which reference is made in the text.

Young people will decline in vigor,
 They will despise those who shall have hoary hair;
 There shall be no standard by which morals may be regulated,
 And marriages will be solemnized without witnesses.*

Troublous shall be the latter ages of the world,
 According to the Book of Truth:—
 The clergy shall become ignorant†
 Concerning the real festivals of the church.

The dispositions of the generality of men I will point out,
 From the time they shall abandon hospitable habits—
 With the view of winning honor for themselves,
 They will hold each other as objects for ridicule.

I am Columbkille,
 A prophet that speaks with perspicuity;
 I can discern in my little book
 The clear explanation of all knowledge.

The possessors of abundance shall fall
 Through the multiplicity of their falsehoods;
 Covetousness shall take possession of every glutton,
 And when satiated, their arrogance will know no bounds.

* And marriages shall be solemnized without witnesses. *Fiaghain*, in the text, seems to mean testimony, &c., though in many parts of Ireland it signifies issue, posterity, &c. Ex. "*E fein agus a fhiadhain 'na dhiaigh*" (he himself and his posterity after him). If we adopt the latter meaning, the reading then is:—"And marriages shall not be blessed with an issue."

† Vide note, p. 24.

Between the mother and daughter,
 Anger and bitter sarcasms shall continually exist;
 Neighbors will become treacherous,*
 Cold, and false-hearted towards each other.

The gentry will become grudgeful,
 With respect to their trifling donations;
 And blood relations will become cool towards each other;
 Church livings shall become lay property.

All classes of people will be addicted to robbery,
 Lords will become cold-blooded murderers;
 Ill-will and exclusive dealings
 Shall subsist between father and son.

Such is the description of the people,
 Who shall live in the ages to come;
 More unjust and iniquitous shall be
 Every succeeding race of men!
 The time shall come, &c.

SAINT COLUMBKILLE CECINIT.

HEARKEN thou, Boithin,† with attention,
 To the chime of my bell in chilling Hy!

* A true picture of the present state of social intercourse.

† This St. Boithin was a contemporary of St. Columbkille; it was he that founded *Mainistear Boithin*, now Monasterboice, in the county of Louth. A raving, ignorant antiquary asserts that St. Boithin was no less a personage than the river Boyne! and therefore imaginary. But there is a wide difference between the names *Boithin* and *Boinn*.

Until I relate, after having finished my psalmody,
 Things that shall come to pass in the latter ages of the
 world.

Great carnage shall be made, justice shall be outraged,
 Multitudinous evils, great suffering shall prevail, and many
 unjust laws will be administered ;
 Leath Cuind is causing great apprehension to me,
 Above all other people upon the fair surface of the earth.

Though they shall be a pious, noble race,
 They shall be reduced to a state of distress in latter times ;
 A haughty clergy, and powerful kings,
 Will cause their complete thralldom and lasting sorrow.

Every act that shall cause their dispersion is decreed,
 According to the will of the Son of the Blessed Virgin
 Mary,

* * * * * a great event shall happen, [tive.
 I fail not to notice it :—rectitude shall be its specious mo-

But if ye be not active pure,
 A more sorrowful event cannot possibly happen :
 Outside (despite) of Alba the mediatrix,
 There shall be a defeat in the battle of the Lagenians.

There shall be a son of youth, a successful king,*
 He will be a noble personage, and an Archbishop ;
 On a Tuesday Cormac the gentle shall be slain,
 Justice will be his object, and sincerity his pursuit.

* This stanza relates to Cormac Mac Cuillenan, Archbishop of Cashel and king of Munster.

Notwithstanding all circumstances, it shall be on Thursday
 The vital spark shall depart from the king's body :—
 After that an illustrious person will come
 From Meath, with a strong body of forces.

His power shall extend from shore to shore :
 A fleet will arrive in Loch Ribh,
 That fleet of Loch Ribh,*
 Shall prove advantageous to the stranger race.

The abbacy of Armagh shall be subject to them,†
 Their career shall be similar to that of sovereign princes
 Thirty years after that shall last
 The sovereignty of the Adulterer.

All will adhere to him to their disgrace,
 Until he shall depart this life at Cloyne of Kiaran ;
 After that the Cairneach‡ will assume the sovereignty,
 Of Eire without interruption.

Fifteen years, in vigor and purity,
 Shall the CAIRNEACH reign as supreme King ;
 Should the CAIRNEACH be counselled by me,
 He, the liberal, the hilarious, the pious, and the hopeful,

* *Loch Ribh.* This stanza evidently alludes to the fleet of the Norsemen that landed in Connacht.

† This stanza gives the desecration of Christian Churches by the Danes, who placed lay abbots in them, and the career of the wicked Turgesius, their king.

‡ *Cairneach* means a sacrificing priest, but is put here for a hero who made a great slaughter on his enemies ; no doubt, Maelseachlain, king of Meath, is meant, since he succeeded the adulterer Turgesius. The subsequent stanzas show that Brian Boroimhe, who succeeded Maelseachlain, is also called a Cairneach.

He would avoid joining in the terrific struggle,
 In which he will engage on Clontarf;
 Clontarf, the field whereon shall be fought,
 The very terrific, gory, tumultuous battle.

In consequence of which multitudes of men shall be laid
 prostrate in gore,
 Upon the field possessed by the wily man;
 The Mael will afterwards appear,
 He shall spring from a tribe in South Leinster.

Britain shall be tributary to him,—*
 A matter of fact that cannot be controverted,—
 That same Mael of the unsheathed swords,
 Will break the battle of Silabh Grot.

That Mael, without either struggle or prohibition,
 Shall repel the king of Munster;
 That king shall be the valiant CAIRNEACH,
 Who will break the battle of Glen Madhma.†

He will immure the foreigners in their fortresses,
 And will operate a change to their disadvantage;
 Yet that same Mael,‡ the son of DONN,
 Shall prove injurious to Leith Cuinn, the seat of literature.

* This stanza is not easily understood, unless we adopt the tradition often heard, that an Anglican king solicited aid from Brian, soon after he assumed the supreme government of Ireland, as genuine history.

† The battle of Glen Madhma was fought by Brian Boroime against the Danes and their allies.

‡ *G'an Mael sin mac an Duinn*. Mael, in Irish, signifies a ton-

He will be hospitable and kind towards his friends,
 But unfriendly towards strangers;
 If this son of Donn would be advised by me,
 He would not persecute Leath Cuinn.*

Leath Cuinn renowned for warlike feats shall suffer,
 Through the machinations of the treacherous murderer;†
 Though this sanguinary man will clearly discern
 The consequences both near and afar.

This murderer, though a man of clear judgment,
 Shall be slain by the hand of another murderer;
 After that time the Fionn Bân‡ will appear;
 He will come from Munster—a great pest.

After hard struggles, and protracted warfare,
 He will assume the sovereignty of two thirds of Ireland;

sured person, dedicated to the tutelage of a certain saint, or baptized under his or her special protection, as for instance, Mael-patruicc, servant or protégé of St. Patrick, Mael-Columb, the servant or protégé of St. Columbkille, Maël-Brighite, the servant of St. Bridget, &c.; these cognomens became family names in after-times, as Mulpatrik, or Fitzpatrick, Mael-Columb, or Malcolm, Mael-Bride, or Mac Mael Brighide, Mac Bride, &c. Donn signifies brown-haired. We are not aware whether Cincide, father of Brian, was or was not brown-haired; however, *donn* means also a valorous man; possibly this is the true meaning of the text.

* *Leith Cuinn*, Conn's half, the northern part of Ireland. *Leith Mogha*, the southern portion, or Mogha's half.

† *Fealltach fionngallach*, treacherous murderer. This epithet is not applied to Brian Boroime, but to his brother-in-law, Murchadh, king of Leinster, who richly deserved it.

‡ *Fionn ban*, Fionn the fair-haired. It is hard to guess who is meant by this Fionn, except Donogh son of Brian. He is said to come from Carriclea in Munster.

This furious Fionn from Carrick Leith,
Shall possess a spirit neither hesitant nor timid.

This person shall not meet a violent death—a great
But shall die at Cinn-coradh ; [matter—
After him, the son of Dall will assume*
The sovereignty of Meath—the son of Flann.

Seven years in full power,
Shall the span of his sovereignty extend ;
The son of Dall will be fortunate to meet friendship,
In the country of the strangers who afford only an unfriendly reception.

Though their arms shall be powerful in the north and south,
Maelgarbh will break down their confederacy ;
Maelgarbh shall then obtain possession of Ireland,
Through the strength of his army.

During the life of his partner, he shall hold
Ireland without interruption in peace ;
This same Maelgarbh the handsome shall be
The Maelgarbh who will disperse my pupils.

He will take the opportunity of a favorable time to dis-
And will depredate my Derry ;† [perse my pupils,

* This poem contains a prophecy, as may be seen, of the most remarkable kings who should hold principal sway in Ireland, but it is to be regretted we cannot enter on the history of the reign of those princes, in consequence of the cheapness of this edition, which we purpose for the use of the millions.

† *Mo Dhoire!* St. Columbkille, though in the island of Ily when he wrote this, could not forget his favorite Derry ; and, foreseeing

Oh, my Derry ! my beloved little Derry !
My place of abode, and the solace of my existence !

Woe betide the man, O God, thou whose ways are un-
Who is destined to despoil my Derry ! [searchable,*

There shall not be * * * * *
* * * * *

After the despoilment of my beloved Derry,
And the dispersion of my pupils ;
A Dalcassion† shall not obtain possession of Ireland,
Ever again—a long period of time.

The king who will cause a lasting change,
Shall be from Desmond—the prediction is correct—
Goodness forever after that time ;
And the sovereignty shall fall to the lot of Hugh Beanan.

This Maelgarbh, with a powerful body of forces,
Will depredate Tir-Eoghan, renowned for arms ;
Every tenth individual in Ireland
Shall die of plague during his reign !

the expulsion of its students and final despoilment, could not avoid exclaiming in the bitterness of his soul, " Oh my Derry ! my beloved Derry," &c.

* The saint denounces heavenly vengeance upon the despoiler of his beloved Derry. Here the MS. was illegible, and the omission is not supplied in any other that has come to hand.

† A Dalcassian shall never from the date of the destruction of the monastery of Derry obtain the sovereignty of Ireland, because they have proved bad and degenerate monarchs, since the time of Brian. It should be observed before that *Maelgarbh* literally means *Rough Mael*, so called, probably, because those monarchs thus designated were bad and cruel men.

This same Maelgarbh shall be seized on by the disease,
 It shall be a terrific severe epidemic ;
 The prince shall die of that sickness
 In the centre of Limerick of the fair plains.

A man devoid of fear shall come from the north, [arms ;
 He will be vigorous, valiant, and renowned for feats of
 He will obtain possession, though difficult to accomplish it,
 Of Cruachan,* Emania, and Oileach.

The DONN† will come from beyond Loch Leipheann,‡
 It is he who shall obtain the sovereignty of Ireland ;
 Until he shall fall in a battle in Leinster,
 On the eminence of Dun Saileach.§

Multitudes of men in dense ranks will there attend,
 On the day that my pupils shall be avenged ; [gent pupils,
 From the time of the dispersion of my admirably intelli-
 To that day, shall number six score and fifteen years.

* Cruacha, written in English Cruachan, was the residence of the celebrated Meidhbbh, queen of Connacht ; it was the residence of the kings of that province for many centuries. The word is often used to denote the whole province. Emhan, situated near the present town of Armagh, was the royal residence of the Ultonian kings. Aileach was the royal residence of a branch of the family of O'Neill. Hugh O'Neill, the great Earl of Tyrone, is still believed to remain enchanted in the rock of Aileach, whence he, with his troops, who are also supposed to be enchanted there, will rush upon the forces of the English, in their last struggle against the Irish people. A similar notion prevails respecting Gerald the fairy, Earl of Desmond.

† *Donn*. The name Donn is applied to a brave man, while that of Maelgarbh distinguishes a treacherous and cruel ruler.

‡ *Loch Leipheann* or *Leiphinn*. Loch Leane, situated about a mile from Fore, in the northeast of the county of Westmeath.

§ *Dun Saileach*, properly Drum Saileach, an old name for Armagh.

He who will there avenge the wrongs inflicted on my pupils,
 Shall be he of the glossy ringletting locks from Fanat,
 Hugh the magnanimous, the brown-haired, the irresistible,
 The smooth-going chariot without blemish.

He of the ruddy countenance it is long until he is heard of—
 The Defender, who will break down his enemy ;
 The expert man of the race of Conn ;
 The successful hero, and the subduer of the Galls.

This will be Hugh the undaunted,
 To whom the pillars of Tara shall submit ;
 He shall be remarkable for energy and wisdom,
 He, the corner-stone (support) of every province in Ireland.

CATHAIR CONROI* (the city of Conroi) shall be
 ruined ;—

It is a fact devoid of deception—

What a misfortune this to the hosts of Munster of the
 plains,

As well as to those of Limerick and Ceann-Coradh !†

Seven and twenty years, without error,
 Shall the campaigns of Hugh‡ of the wondrous exploits
 continue ;

* *Cathair Chonroi*. The city or residence of Conroi, son of Daire (see his story in Keating). Its remains consist of a circle of large stones, heaped up without mortar ; it is situated on the summit of a mountain in the barony of Corkaguiny, county of Kerry.

† *Cenn Coradh*. Kinkora, the residence of Brian Boroime, near Killaloe, in the county of Clare.

‡ *Aedh*. Hugh. Probably Hugh O'Neill, the great Earl of Ulster, who waged a successful war against Elizabeth, the virago of England.

According to arrangements made in the north and south,
He will break a battle every year.

One and twenty years with éclat,
Hugh shall reign as supreme king;
Hill and dale shall be subject to his sway,
And Ireland shall enjoy peace under his government.

The countenance of Hugh is familiar to me,
A face overshadowed with tressing locks of soft hair:
My intellect is confused, O Boithin,
If I thus sufficiently describe him.

Hugh will lead a body of troops from the north,
He, the king of Clann Connell of the well-tempered swords;
They will march to Dublin to force tribute,
From a young lady* of the Galls of bright shields.

Against them shall come from the east,
The king of the sea, the son of Godfrey;
He will pour a dreadful havoc upon them
From that place to the lake of Tir-da-bhan.†

Throughout that battle, in which Hugh shall fall,
I assure you, though the information is sorrowful,
That when the Galls shall break forth,
Inevitable destruction shall stalk before them.

* *Oigbean Gall*. This young lady of the Galls is unquestionably Queen Elizabeth, since we find by the text that Clann Conaill, or the great northern septs, were led against her by Aedh, or Hugh.

† *Le h Tir-da-ban*, probably Smerwick, in Kerry, is meant.

It is a cause of incessant pain to me—
 And let all who hear it be convinced of its truth—
 That Hugh the extraordinary shall fall,*

* * * * *

Thirty years after the reign of Hugh,
 In the enjoyment of plenty and freedom,
 Shall the country of hospitable houses remain—long till
 it is heard about—
 Until Cliabh Glas shall come into possession of it.

This Cliabh Glas will cause severe trials,
 As he will be the cause of great disunion;
 Be that as it will, the warrior will not be pusillanimous,
 He who will kill the hoary man deprived of one eye.

Seven kings, after Cliabh Glas† the upright,
 Shall hold possession of the island of Heremon;
 Seven and twenty years, without error,
 Shall pass between the sovereignty of each supreme king.

* The vellum MS. was illegible here.

† *Cliabh Glas*. Gray chest; a name evidently given to the English invaders or their captain, probably on account of the color of the suits of mail they wore,—*Glas*, green or gray—or because they came from the country of the Piets. Though it would seem to have reference to the Norsemen, whose sway over Ireland lasted about the period which is assigned to it, 189 years; still there are reasons for believing that the English invasion is meant, as in the language of prophecy time is seldom intelligibly defined, and though it mentions Clontarf in plain terms, the *Rotha Ramha*, rowing wheels, manifestly alluding to *steam paddles*, did not arrive in the time of the conflict with the Danes on Clontarf. In all probability the text has allusion to a second battle on Clontarf, on which occasion the city of Magh Nealta, Dublin, shall be burned.

The last of those kings, who shall hold sway,
Over proud Ireland of the elevated mountains,
The country renowned for poetry and prosperity,
Flann Ciotach* (blood-showering) will come upon them.

For a long time every king will be a Flann Ciothach,
Who shall assume the sovereignty of Eirin ;
It is in his time the garment of death will descend,
And the rowing wheels† will arrive.

Ten hundred compartments shall be in the fleet ;
It shall contain a number of true friends who cannot be
repelled ;
The number of sincere friends shall be extraordinary,
Each compartment shall contain ten hundred men !

The armament will spread its forces over sea and land,
The men composing this strange hostile fleet ;
Nor will it (the fleet) divest its bosom of garments,
Until it will rear up mounds with mangled bones !

They will inflict on their enemies without deception,
A severe flesh-hewing course of warfare,
To such a degree that scarce a man of them shall escape
Across the wide-extending sea.

* *Flann Ciothach*, a name by which a savage, blood-stained tyrant
is designated.

“ For a long time every king shall be a Flann Ciothach,
Who shall assume the sovereignty of Ireland.”

† Rowing wheel, evidently the paddle of a steam vessel—since the
peculiar description of the fleet is given in the following stanza.
This is ample proof that the past battle on Clontarf is not the one al-
luded to.

The Galls will muster on Magh Nealta,*
 Exulting in the valor of their arms;
 A keen-edged sword, their weak policy,
 The Gael will cleave the head of the Gall.

The fleet of rowing wheels† will remain after that,
 Two short years and a half;
 It is evident that a more respectable race never existed,
 Than that of the fleet of Inbhir Domhnain.‡

This fleet that will come across the sea shall consist
 Of ten ships, ten hundred fairy barks;§
 Ten hundred boats; ten hundred cock-boats;
 And ten hundred capacious skiffs!

It (the fleet) will twice circumnavigate Eirin,
 A truth devoid of any deception;
 The principal seaport belonging to the country abroad,||
 Shall look to the west of Inbhir Domhnain.

They will gather together, a bold piece of policy,
 The herds and women of the Gaedhal;
 Prosperous shall be the career of their forces,
 Until they arrive near Tara.

* The ancient name of Clontarf.

† The rowing wheels, or steam fleet shall arrive.

‡ Inbhir Domhnain, or bay of Sligo. This fleet shall remain in this country during two and a-half years.

§ Fairy barks, another name given to this strange fleet of steam vessels.

|| The principal seaport belonging to the country abroad, &c. This clearly points to America, whence the steam fleet of Inbhir Domhnain shall sail.

Flann Ciothach will there overtake them,
 And the degenerate will not be timid: [struggle,
 He will pour out upon them battle and a hard-contested
 At a place contiguous to the Rath of Cormac.*

They will all engage in a battle on the plain,
 The Galls and the Gaels,
 Close to the ford in the valley,
 The battle shall fall but little short of a mutual carnage.

O Boithin the amiable devoid of harshness,
 They will all burn with a flame of mutual affection;
 It is a consolation to my heart without any disappoint-
 That the Galls shall be worsted in the battle. [ment,

They will pursue them with their ships,
 Over the mountain-billowy ocean;
 So that no more shall escape them with life,
 Except the crew of one bark,† O Boithin!

The issue shall be that during the seven-score years,‡
 The sovereignty of this people shall continue;

* An old name of the hill of Tara, where the English forces shall fight a sanguinary battle, with the invaders and Irish, as described in the text.

† So complete shall be the defeat of the English, that the remainder of their forces will take flight in one ship only. St. Ultan, in reference to this signal defeat, graphically describes it thus:—

"None of them shall remain after that

But so much as birds should be able to carry off in their claws!"

‡ During these seven-score years. Prophetic dates cannot be other than mystical. See, for instance, the days of the Old Testament as a prophetic chronology.

They shall be exceedingly prosperous during that period,
Until the fires on St. John's eve be lighted.*

The festival of St. John shall fall on a Friday,
When the young men of many races shall be expelled ;
They will settle eastward in the Tyrian sea,†
They shall obtain only a fourth part.

I concede as a favor to them without deception,
And St. Patrick also did concede the same ;

* Until the fires on St. John's eve be burned. It must be confessed that this expression much favors the general traditional history relative to the discomfiture of the Danish power in Ireland. It is recorded that when the Irish, after the death of Turgesius, resolved on a general massacre of their enslavers, that they, by a preconcerted signal, agreed to light fires upon every rath and hill throughout Ireland, which incident was a warning that all the people were to massacre the *bonachts*, or Danish soldiers cantoned upon them. This was done, and in commemoration of the event, the fires of Bealtine, or the eve of May-day, had been ever since that period held on the eve of St. John's day, the eve on which the event took place, except in Dublin and its vicinity, which was then the stronghold of the Danes. Hence the May fires are still held on that eve and not on that of St. John. This tradition is, indeed, a very plausible one ; but beyond tradition we find no written account of any such massacre of the Norsemen having taken place ; and more, there are reasons for thinking that the fires lighted on the eve of St. John the Baptist's day had been lighted in honor of the sun long before the light of Christianity dawned upon this country. At all events, if the text has any reference to the expulsion of the Danes from Ireland, it is certain that the stanzas have been disarranged ; and, i. they have, such disarrangement must have taken place many centuries ago. In any event it is more than probable that present belligerent parties will adopt different interests to those advocated by them at present.

† *Muir Torrian*. A part of the Mediterranean sea so called.

That seven years before the last day,
The sea shall submerge Eirin by one inundation.*

The angels in Heaven will celebrate
The vespers of my festival on a Thursday ;—
I with sincerity offer to the King of the heavenly luminaries

These predictions, which I leave to posterity.

Though another may feel a commotion similar to mine,
I shall suffer the penalty of the dread :

* *Do bhearsa doibh, is ni goidh.* This stanza alludes to one of the petitions granted by the Almighty to St. Patrick, after having expelled the demons from Ireland, namely, that the surrounding ocean should submerge Ireland seven years before the day of doom, so that Antichrist could possess no power over the people. This was considered a great blessing, and is mentioned in the *Leabhar Breac*, fol. 14 b. thus :—" *Acus co ti muir tarsa uii. m-bliadna ria m-brat.*" And the sea shall overwhelm it (Ireland) seven years before the judgment. The same is recorded as the final doom of Ireland in the *Irish Nennius*, edited by Rev. Dr. Todd for the Irish Archaeological Society, p. 218, in nearly the same words :—" *Muir tairsi uii. m-bliadna re m-brath,*" translated thus :—" The sea will come over it seven years before the day of judgment," p. 219. John O'Connell, in his *Poem on Ireland*, alludes to that event in the following terms :—

"Lest the deceptions, snares, and danger
Of Antichrist should fall upon the Irish ;
He (the Almighty) promised to send a deluge over Ireland,
Seven years previous to the burning of the spheres (globes.)

"Ralph Higden (*Polychron.* lib. 5, cap. 4) has recorded the tradition, that St. Patrick obtained for the Irish the singular privilege, that no Irishman shall be alive during the reign of Antichrist. This serves to explain the expectation that the sea shall cover Ireland seven years before the day of judgment. *Vide Irish Nov. note*, p. 219.

Thus shall be without doubt or folly,
The world and the King of heaven.

I am Columb, a descendant of the illustrious Niall,
O Boithin of the pure life ;
(Those things) were clearly manifested to myself,
A week from this day (on which) you hear them.

HEARKEN THOU.

THE THREE CONNS.

ST. COLUMBKILLE CECINIT.

THE three Conns,* the descendants of Ruadh,†
Of the race of Conall of great power ;
It is from the paternal stock of that man,
The magnates of that stock shall derive their worth.

* The Three Conns. The great men who should hold the supreme power in Ireland are predicted in this prophetical poem. It is indeed difficult to give any correct comment upon it, but it is evident that Brian Boroime was one of the three Conns, and Hugh O'Neill, earl of Tyrone, another. Many a leader of the olden time fancied that he was one of the Conns, whose career had been predicted by the saint ; and a celebrated warrior of the invading Saxons used to carry the poem with him, believing himself to be the third. It is evident, however, that two of those great men have passed away, and their achievements are now matters of history ; yet some few learned in native lore think that one great warrior shall come forward in time to come, but it is to be feared that they are mistaken.

† *Ruadh*, a red-haired person ; the word also means famous, renowned. *Clan Conall*, race or descendants of Conall, the O'Donnells, and other families of distinction in Tirconnell, so called after Conall Gulban. The idea of a great liberator of Ireland arising from the family of the O'Donnells in the person of *Ball-Dearg O Domh-*

The first Conn of these shall be, as I opine,
 A king whose race shall be troublous and short;
 His career shall be productive of little advantage to himself,
 Though he will be prosperous while heir presumptive to
 the crown.

In a derout, though a matter of great consequence,
 He himself and his troops shall fall,
 At a small isthmus between two arms of the sea,
 About noontide, by the clann of Eoghan.*

The second Conn, though he shall be tardy,
 Shall be a prince in every respect;
 By his stolid crazed paternal people,
 He, together with his power, shall fall.

The third Conn, a man of unimpeded career,
 The honest, liberal Fionn (fair-haired,) from Fanat,†
 Will promote the extent of his dominions by sea and land,
 Up to Carn-Ui-Neid in Munster.

During three years with successful sway,
 Shall he reign monarch of Ireland from south to north;

naill (Red-Spot O'Donnell), because tradition states that a branch of that family had an hereditary red spot on their persons, so popular in the north, may have originated with this poem. It is indeed the most hard used up, and variously interpreted of any of the prophetic poems of our saint.

* *Cineal Eoghain*. The Momonians; so called from Eoghan Mor, who forced Conn of the Hundred Battles to divide the kingdom with him by a line or boundary made from Dublin to Galway; the northern half being Conn's and the southern Eoghan's.

† *Fanat*, Fanet, a district of considerable extent in the north, once the patrimony of the Mac Sweenys.

A bright crozier will not be unveiled against him,
Nor a peal of bells unmuffled.

He will form an alliance with another people,
From the northwards of Cantire ; [banquets,
They will make a descent upon the Isle of Man, of the
To wreak vengeance upon that people for their ancestors.

He will break down their bulwarks,
And raze to the ground their fortified places ;
The news of which shall be carried across the sea,
To the king of the Saxons in London.

That king will dispatch a great body of forces
Against them, without any deception ;
He will force his tributes, with relentless might,
From the noble Galls of Ireland.

That expedition from the east will rendezvous
On the old Magh Ealta of Binn-Eadair ;
The Galls of Meath and of the great towns,
Will come and join their muster.

An alliance will be there entered into, [erlings) ;
Between the Galls of this country and the Danair (East-
They will then proclaim war without any pretext,
Against the men of Ireland and Alba (Scotland).

That proclamation of war shall be unwise ; [themselves,
For in consequence of it battle shall be broken upon
And they shall not afterwards regain prosperity,
Until the time of their final reduction.

Such a large assemblage of men
 Never before met either in the east or west ;
 And never again shall such a muster congregate,
 While Ireland is a seagirt Island.

Though one may there meet his next akin,
 He will, alas ! forget the ties of kindred ; [getfulness,
 And they too shall be there affected with the same for-
 The pure Danair and the Geraldines

Neither will Conn be mindful of his kindred race,
 * * * * by means of them, without error ;
 The carnage shall be almost general,
 On Magh Ealta (Clontarf,) of the garments.

They will be slain by the clans of Conn,
 And by the people descended from Oilíoll Olam ;
 The descendants of Labhra Lorc will aid in their de-
 struction,
 On Magh Ealta contiguous to their encampment.

The city of Magh Ealta will be set on fire,
 A most lamentable spectacle to behold !
 The Galls renowned for their fleets shall be broken down,
 And my Liberator Conn shall fall !

I cannot observe, after the death of Conn,
 Aught but a sameness among his kindred clans,—
 Until the son of Ruadh (red-haired,) from the glen appear.
 The span of the kingly reign shall be but brief.

After the blameless son of Ruadh,
 Cathbarr from Cruachin shall assume the sovereign power,

Though many fraudulent acts shall be committed during
his reign,
He will be upon the whole a friend to the Church.

The celebrated race of Heber will arrive there,
And the clann of IR of the gold-decked accoutrements,
Grecians* will afterwards arrive,
And the people descended from Ith, the son of Breogan.

It is thus the tide of affairs shall principally flow,
O'Boithin of the most amiable countenance,—
They were the angels of the living God, [[(Conns).
Who made manifest to me the history of the three
THE THREE CONNS.



THE FALL OF TARA.

COLUMBKILLE CECINIT.

TARA† of Magh Bregia which you now see so prosperous,
Shall be covered with grass—all its buildings as well as
its elevated site,
It shall not be long ere it becomes a desert, [affluence !
Though it is to day in the enjoyment of prosperous

* Who those Grecians may be, it is difficult to conjecture ; it may be one of the many results which spring from war. By the people descended from Ith, son of Breogain, the Spaniards and Portuguese were evidently meant.

† Fall of Tara. This poem was composed by our saint on the occasion of his pleading before Aedh, monarch of Ireland, to free Aidan, king of the Albanian Scots, from the tribute long imposed

I assure you in serious verity,
 O Tara, the flourishing seat of monarchy,
 That there is not to-night on the wide expanse of Banba
 A place, alas ! fated to enjoy such brief stability.

The repulsive denials there met from day to day,
 Strongly excite my charitable complement ;
 Prosperity will forsake its hills, [there prevails.
 In consequence of the rudeness and inhospitality that

To a place where neither people nor dwellings are found
 None will resort to solicit a favor ; [means,
 Sorrow must await those who make bad use of their
 And share not with the necessitous.

Woe betide those who practise repulsiveness and refusals,
 Who repel the peasant and the prince alike ;
 It is the penalty which the acts of princes earned,
 That Tara shall be devoid of a house forever.

Oileach and Tara, now seats of power,
 Rath-cruachain, and Emania the lofty ;

upon his people, when the Irish monarch refused to remit that galling tribute imposed upon the Irish who colonized a portion of Alba or Scotland. On the stern refusal of the monarch, Aedh, to grant an indemnity of the tribute, the saint arose, and before the kings and chiefs assembled, foretold the downfall of Tara, then the most magnificent seat of royalty in Europe, confuted the haughty monarch to his face by showing the vanity of the pomp of the world, especially in the downfall of Tara, and the total instability of human affairs. His address had the desired effect. Some centuries after this Tara was cursed by St. Rnadan, and was therefore abandoned, so that, according to the prophecy of our saint, Tara was no more the seat of a king or chief.

Shall be deserted, though now so replenished, [raths.
To such an extent that a roof-tree shall not remain on the

The chief cause of this downfall shall be—
As the King of kings hath assured to me—
Because the chiefs of Ireland of the slender towers,
Do not believe in CHRIST without hesitation.

It shall not so happen to the saints,
Who are in compact with Him of the benign countenance;
The joys prepared for them will increase each day,
In Heaven, without any deception.

I assure you, without fear of contradiction—
For I have the information from my Heavenly King—
That no one shall find either a king or prince,
Or obtain food or drink within the walls of Tara.

TARA OF MAGH BREGIA.



EIRE THIS NIGHT.

COLUMBKILLE CECINIT.

How prosperous Eire* is this night!
Her immense substance is free from taxation,
Her princes are hospitable, her palaces are full,
Her people numerous, and her crops productive.

* This stanza gives a true description of the prosperous state of Ireland, while governed by her own kings, and in the enjoyment of her proper liberties.

Though this Eire is so prosperous this night,
 A time will come when she will be reduced to destitution;
 A powerful force of strangers will invade her,
 From Lochlan to the sea-faring Galls.*

They will entertain kind feelings towards no person,†
 Their hordes will take possession of every house;
 Prolific shall be the race that will come across the seas,
 The Danair (Danes) will be resolute fierce warriors.

Long shall their sway continue over the island of Conn
 They shall be the less benignant of any race of people;
 They will prevail both by sea and land,
 And will destroy the navy of our enterprising kings.‡

The time shall come, it is no tribulation to me,
 When their doom shall be sealed, and their further career
 impeded;
 (For,) on Clontarf§ of the blood-stained garments,
 Battle shall be broken upon them in one day.

* *Gall*, a name for all foreigners; *Gael*, for Irishman.

† A true picture of the barbarous pagan Norsemen is given in this stanza.

‡ It little signifies what has been said and written to the contrary, our monarchs maintained a splendid fleet. The Irish fleet was found in Gaul, Britain, Lochlan, &c., conveying troops, and the Irish were the first discoverers of Iceland, where they resorted to fish for cod, and it was by the Irish America was first discovered and, most probably, partly peopled, *vid. Crymogeia, Johnston, Norse Antiq., and MS. edition of the Battle of Clontarf, in the library of the Royal Irish Academy.*

§ *Le Chuan-da-tharbh*, &c. The Norsemen were worsted and their power broken down by Brian Boromhe in the Battle of Clontarf, fought on Good-Friday, A. D. 1014, *vid. MS. Battle of Clontarf, and Irish history, &c.*

Another race of invaders* will come hither across the seas,
 Their number shall be few, though their power prove great
 Six hundred years and ninety† more in full,
 Shall they impose their tributes upon us.

They will take possession of a portion of Ireland,
 Their progress shall be but slow in the beginning;
 But they will forcibly extend their supremacy,
 With a lubriciousness similar to that of a mist stealing upon
 a headland.

* *Ticefa drem, &c.* This alludes to the English invasion. The number of invaders who first landed in Ireland were few indeed, but they imperceptibly spread themselves over the country, like a mist stealing in from the sea upon a mountain.

† *Se ced bliadain, &c.* According to the text the Saxons will hold sway in Ireland during 690 years. According to the best authorities the invaders landed at Bag-an-bun, a creek near Bannow, Co. Wexford, A. D. 1170. So if 690 years be added to that date we shall have the year 1860, as that in which their power shall terminate in this country. It is, however, more probable, that the date should be extended to that in which Henry II. landed, namely, 1172. I am well aware that up to that period their power was very limited, though there is a popular phrase, or rhyme, which concedes to the invaders the sovereignty of Ireland on their first landing:

“At the creek of Bag-an-bun,
 Ireland was lost and won.”

If to 1172 be added 690, we shall then have 1862, which is, probably, the more correct date. Prophecy-men assert, perhaps on the authority of some old prophetic piece now lost, that the term of the Saxon dispersion shall be prolonged for three years after the date allowed for the termination of their misrule, in consequence of “*Beart Sucasnach, micaingean Eirionnaich, agus feall Albanach*” (the cunning plotting of Englishmen, the internal dissensions of Irishmen, and the treachery of Scotchmen). At all events all our predictions agree that English power in Ireland shall have a termination, and that the Irish shall once more rule over their own dearly-beloved green Island.

They will persecute the Gaels with galling ferocity ;
Their petitions for restitution will be disregarded,
This grievance shall stir up the descendants of Conn,
With the descendants of Eoghan of the diadems of gold.

The native Irish shall be reduced to the condition of so-
journers during their sway,
They shall be deprived of their rights, instead of enjoy-
ing their dignities,
Whole tribes will be annihilated ; their laws shall be unjust,
Plotting shall constitute the main features of their career.

They will erect lime-built towers* upon every headland,
Their kings will be treacherous, their nobles powerful ;
They will noose halters around the necks of every person ;
Such shall be the results of the injustice and litigiousness
of the stranger.

An uninterrupted course of warfare will mark their career,
While their keen-edged swords shall be ever reeking with
blood ;
Fire, robbery, and every species of infliction will prevail,
They will persecute the Gael into exile.

Hard-fought bloody wars will be waged,
But the Gael shall be the most frequently discomfited ;
To their degenerate spirit and internal dissensions,
Their downfall and subsequent sufferings may be attributed.

* This has allusion to the castles and other fortifications built by the English settlers for the purposes of securing their conquests, or robberies, and of awing the natives into some sort of submission.

An uncultivated language* will be found in every person's mouth,

Proud abbots (clergy) will rule over every sanctified church ;
In both north and south iron wheels shall support
Fiery chariots,† which shall resemble druidical deception.

In the last ninety years of (Irish) bondage,‡
A man from Munster will start into notoriety ;
Though he shall be neither a prince, a soldier, nor a lord,
Every person will send him tribute to Dublin.

During his career power will be measured with power,
He will relieve the families belonging to high septs ;
He will afterwards cross the boundless sea,
And he shall fall in a foreign country !

After his decease deception will prevail over the land of Fail,
To such an extent that no friendly associations will exist ;
No man can calculate upon the support of a friend,
Any more than he can rely upon that of his sworn enemy.

* The English tongue has been condemned by all Irish writers, and considered a mere jargon, which it really is when compared to their own copious, sweet, polished language. *Ab uaibhreach*, proud abbots—the protestant clergy who took forcible possession of the abbey and churches are here meant.

† *Rodha iarna*. Our railway carriages, “fiery chariots that would resemble the deception caused by the operation of magic.” It was always traditionally recorded that chariots without the aid of horses would traverse the country.

‡ This and the following two stanzas plainly describe the life, career, and death of Ireland's Liberator, Daniel O'Connell ; also the state of parties after his demise—extraordinary—I did not well understand this when I made this translation more than eight years ago.

A pure Cleric without reproach will appear,* [drinks;
 Who will prohibit the use of darkening (intoxicating)
 Like the full moon amidst the lesser luminaries,
 Shall the dignity of this foster-father appear.

Storms, plagues, and gnawing famine shall prevail.
 The seasons will not observe their regular course;
 Plague will consume the powerful as well as the weak.
 With painful cramps of one half-day's duration !†

Dearth will become oppressive throughout the land,
 Though there shall be abundance of food on one part (side),
 Thousands shall die of starvation—houses shall be full,‡
 Afterwards the land shall become a barren waste.

Persons of substance shall be reduced to a state of insol-
 vency,
 No bankers will supply them with the necessary funds;
 A fraudulent system of trade will enhance their ruin,
 And they shall afterwards be left to weep in sorrow.

The pure fair Gael will fly away§ [world;
 Into exile into both the eastern and western regions of the
 The scantiness of land, and oppressive debts, without a
 falsehood,
 Shall bring decay upon them day by day.

* This is Father Theobald Mathew, without any doubt.

† The cholera morbus.

‡ *The houses shall be filled.* This means, either that stores shall be filled with provisions, though the people shall perish of famine by thousands, or that poor-houses shall be filled with agricultural laborers and their families.

§ The wholesale emigration of the oppressed Irish. No further comment is needed.

The dignities assumed by nobles and great men shall be
subverted,
The nobility shall sink into humble life before the great
war;*
That war that will be proclaimed against them from be-
yond the seas,
By means of which the frantically-proud race shall be sub-
dued.

Legislators will enact fatal and unjust statutes,
To deprive the rightful clergy of church dignities;
(For) they will look upon their fame as an impediment in
their way,
Misfortunes and mortifications shall afterwards become
their portion.

The laws will be enacted in a spirit of gross injustice;†
The clergy of the holy church will be persecuted

* *Morgliad*. All our saints foretold that this great war, which
should ruin England, shall be proclaimed by some powerful foreign
potentate; some people say that it shall be a religious war. Time
shall tell more than we can at present.

† The injustice of England in all her relations, more especially
those respecting Ireland, shall arouse foreign nations, both in the
eastern and western parts of the globe, to put a final end to her in-
termeddling, domineering career (*vide note*, page 39). Here is a frag-
ment of a song written on our prophecies by the celebrated Irish
bard, Peter O'Dornin, on the occasion of Arthur Brownlow, Esq., of
Lurgan, ancestor of the present Lord Lurgan, having contested the
representation of the county of Armagh with the Achesons of Mar-
kethill, and other powerful opponents. The bard states the final
downfall of England, and more particularly the puerility of support-
ing any one candidate in preference to another. It has been stated
by persons deserving credit, that the Rev. William Neilson, D. D.

By the false-hearted Galls, both here and abroad,
Which event will cause great excitement in every place.

The leading men and clergy shall be aroused in consequence of those enactments,
They will make a noisy remonstrance ;
Nothing they will do shall avail themselves,
Except to the detriment of the enemy.

The enemies of the Galls shall be aroused into activity,
They who reside in the eastern and western parts of the world ;

a Catholic clergyman, offered forty guineas for a perfect copy of this ballad, but it could not be had. The following fragment is all we have been able to collect, and it may be worth preserving.

THE INDEPENDENT MAN.

“ When powers agree, 'tis then you shall see,
That with sudden career on Britain they'll come ;
They'll pell-mell all three, not sparing degree,
The gray and the green with bullet and drum.
While on their career, I'll laugh and I'll sneer,
Enjoying good cheer, I'll sip of my rum ;
Yet devoid of all fear, I'll sit like a peer,
With my bottle of beer *un*-under my thumb.”

ON ELECTIONEERING, he says :

“ In Heaven's great name ! how can they blame
The poor man, or shame him, in the long run ?
Ambition's their game, what else do they mean,
But purchase high fame, great power, and fun ?
They may swear a big oath, that never they'll loath
The poor dupe that votes for them : 'tis their plan,
But I'll keep my own vote ; I'll give it to none,
Then what need I care for a parliament-man ?”

So that they will engage in a battle on the circumscribed
 sea,
 In consequence of which they (Galls) shall be scattered
 (defeated).

A fleet belonging to a foreign country will come hither,
 Manned by the descendants of Golimh* of the gold-em-
 broidered garments;
 They shall lay prostrate the Galls of the ships,
 And liberate the people who have been held in bondage.

This fleet that will arrive here from the east,
 Cannot be impeded on the mighty ocean;
 Through the impetuosity† of its noisy breathing,
 Its strange appearance shall be marked by flaming mouths.

They will engage in a serious conflict,
 Who compose the fleet of Balina;‡

* *Golimh*. Golamh was the great ancestor of the Milesian race, the Spaniards, Portuguese, &c., were considered as the kinsmen of the old Irish.

† *La aithbeal neart*, &c. Through the impetuosity of its noisy breathing. Probably the rumbling noise of escaping steam. *Flaming mouths*, the chimneys or engineering departments of steamships.

‡ *Lucht in luings Bel-an-ath*. *Beal-an-atka* may be the name of any port where a river empties itself into the sea; but it also is the name of Ballina, in the Co. Mayo. There can be no reason for associating this expedition with that of the French fleet in 1798, inasmuch as that fleet was not composed of steam-vessels. In another place St. Columbkille says, "This battle shall be fought in the morning by the men of Connacht." That battle is not yet fought—*D'eis cat cosgair maru gorb*. After the hard-contested sea-fight. All the authorities we have been able to consult, agree that the English shall sustain a great defeat by sea, not in the English Channel or Irish sea, but in some narrow eastern sea, perhaps in the Méditerranée.

It shall be a wonder that it will not be a mutual slaughter,
The conflict of those who will come hither to sever the intricate knot.

The Galls will muster their ruthless forces with resolution,
After their bloody, hard-contested sea-fight ;
On Magh-dair* of the Druid,

nean. The English fleet has suffered considerably in the eastern waters already. It is clear that, though the fame of the English maritime power was great, and deserved unbounded praise for its efficiency, its day has past over, and its old hulks cannot now compete with the ships of America, or even of France, as they are newly built, on the most approved systems invented in ship-building.

* *Ar mag daru, drai, &c.* It appears from the text that Kildare had been called *Dara*, or *Daru*, from a Druid of that name, and not from *dair*, an oak, as is generally supposed. There has been a very prevalent tradition that the Curragh of Kildare shall be the scene of bloodshed, in consequence of the Irish army refusing to go abroad. Whether the prediction about the present encampment there, which we heard foretold a thousand times over, has been founded on this text, we cannot tell, but if we give credit to many other texts, we can see that the English, as a last resource, shall muster their forces some place near the Curragh, and will come to the determination to conquer or die. This determination is laconically expressed in tradition thus: "It shall be much easier to hew an oak with a pen-knife, than displace the son of a Gall from his saddle," so resolute will they be. But when the enemy shall appear, the tradition adds: "They shall become as weak as a woman in travail before their enemy." It may as well be said here, that this tradition respecting the resolute bearing of the English troops, and their subsequent dismay, is much localized; for instance, it is said that their courage shall be wound up to the highest pitch in the streets of Ardee; but that courage shall die away when they proceed some short distance, and discern the great strength of the enemy, augmented by the enchanted troops of *Gearóitt Jurla* (Garrett or Gerald), who is said to have been enchanted in a small hill near Ardee, called *Mullagh Elim*. This Earl is now generally supposed to have been of the Kildare

It is then the battle of Mullagh-mast* will be fought.

After the Galls shall be defeated in this battle,
 They shall be harassed from every quarter ;
 Like a fawn surrounded by a pack of voracious hounds,
 Shall be the position of the Saxons amidst their enemies.†

branch. This is an error; he was Garrett, great Earl of Desmond, commonly called the fairy earl, because he was supposed to have been skilled in magic. He governed the Earldom of Desmond 30 years, and died A. D. 1339, vide Dom. Rosari, O'Daly's work, translated by Rev. C. P. Meehan, p. 35. In a fairy poem in my possession, the raid of Gerald Jarla and his troops is thus recorded :

“ When the bloody mills operate,
 Without a drop of aught but blood,
 Earl Gerald, mounted on his bald black steed will arise,
 And take revenge for the blood that was spilled,
 On the eve of Sunday, at Auhgrim—
 It is then the war will come to Ireland.”

This, however, deserves but little credit, as it is a piece of pythonic fatination, and not genuine prophecy, though there are hundreds, in the memory of persons still living, who used to assert that they had many audiences with the fairy earl.

* *Maistean*. An ancient moat, constructed on a hill about five miles east of Athy, county of Kildare. (*Vide Seward*.) It is now called Mullaghmast, noted for a treacherous massacre of Irish chiefs by the hands of the English, in the reign of Elizabeth. It appears that another great battle will be fought near this place; perhaps the battle of the plains of Kildare is meant. Allusion is elsewhere made to this battle.

† This stanza contains a fearful description of the state to which the English will be reduced they will, no doubt, be paid home a long reckoning by their oppressed colonies, &c., in the time of their weakness. The great rain immediately following this stanza laconically depicts the condition of an arch-tyrant in the last stage of his existence.

The Saxons afterwards shall dwindle down into a disreputable people, [perity :
 And every obstacle shall be opposed to their future progress
 Because they did not observe justice and rectitude,
 They shall be forever after deprived of power !

Three warnings* will be given them before their final fall,
 The burning of the Tower of the great kings,
 The conflagration of the Dock-yard of the Galls,
 And the burning of the Treasury where gold is deposited.

This new Eire shall be Eire the prosperous,
 Great shall be her renown and her power ;
 There shall not be on the surface of the wide earth,
 A country found to equal this fine country !

EIRE THIS NIGHT, &c.



MAELTAMHLACHT CECINIT.

RELATE, O Maeltamhlacht,†
 The history of the latter ages of the world ;
 The fate of the nations of the earth,
 Since it is you that see, and have seen it.

* *Three warnings* will be conceded to the English to prepare them for their final downfall, namely, the burning of the Tower of Kings, or Tower of London, the burning of the Dock-yard, and the destruction of the Treasury, or Bank ; the two former have already been given, but the third is yet to come.

† It is impossible for us to enter upon any thing like a full account of our sainted prophets in the present edition, for the reasons before

Relate, if it be not an improper request,
 Since you are skilled in solving all queries,
 How the times shall be,
 That are to come upon us, O Cleric.

I will not aspire to prophecy,
 Except thus far, O Maeldithrith,*
 That in the latter ages,
 Destitution will fall upon many people.

Bearla† will be found in the midst of every family,
 And tillage in the bosom of every wood;

assigned. Maeltamlacht was one of those whose prophetic writings were held in high esteem by the old Irish. This may be learned from the following quotation respecting the prophecy of this saint, extracted from Philip O'Sullivan Beare's Catholic History. Speaking of the sufferings of the Irish, the historian says: "*Ita peccata nostra meruerunt, ita fuit Numini visum: ita Deus sivit non propter Anglorum meritum, sed ob Ibernorum culpam, ut olim in vaticinio Divus Meltamlachtus prædixit.*" *Tom. II. Cap. VI. p. 65.* That is, our sins deserved this scourge; and God willed it, and permitted it to happen, not on account of any merit possessed by the English people, but on account of the crimes of the Irish, *as the sainted Maeltamlacht long since foretold.* Hence we see that saint Maeltamlacht was a prophet held in high estimation by the old Irish, though we seldom meet his name in historical documents.

* *Maeldithrith.* Who this personage had been, we are unable at present to tell; it is clear, however, that he was a man eminent for sanctity, since St. Maeltamlacht condescends to enter into a colloquy with him on this subject. It would require much time and labor to give a detailed history of our saints in the present state of ancient documents and authorities.

† *Berla*, is the name for any language, but is for some centuries applied to the English tongue by the Irish, while they designate the vernacular by the term *Gaedhleig*. No Irish peasant would now apply the term *bearla* to his native tongue. It is surely the dearest

Galls will become Gaels,
And Gaels will become Galls.

With arrogance and oppression
The descendants of Milesius will be persecuted ;
Until they perform penance
For the crimes that caused their dispersion.

The Danair (strangers) shall be permitted to rule,*
For some time over the Island of Feidhlim (Ireland) ;

mark of the utter degradation of any nation the abandonment of the native language, no matter how barbarous soever, for that of the conqueror. Such, sorrowful to relate, is the present condition of our people with respect to their native language : it was of this degeneracy the prophet complains. "*And tillage in the bosom of every wood.*" The old Irish were by no means the barbarous wretches the English were wont to represent them : they could enjoy the beauties of nature as fully as any other refined people ; they knew how to construct artificial islands on their lakes as spots for recreation, amusement, and health ; and their woods and groves were considered by them as ornaments to the face of the country. They had no necessity for hewing them down to make room for cultivation, for, living on the resources of the country, and entirely within themselves, they were not forced to supply the greedy maws of strangers, like their enslaved descendants.

* *Leigfer do Danaraibh, &c. The strangers will be allowed, &c.* Ireland unquestionably was an island of saints since she received the light of the gospel until the arrival of the barbarous pagan Danes, who prostrated religion, and trampled all sacred things under foot. The people unfortunately imbibed bad habits after the example set before them, and continued in this deplorable state for several centuries. St. Bernard, in his Life of St. Malachy, Archbishop of Armagh, gives a frightful picture of the Irish about the middle of the 12th century ; wicked indeed must they have been, since the holy prelate found the following reformation necessary : "*Cessavit duritia, quievit barbaries, at domus exasperans paulatim leniri cœpit, paulatim correptionem admittere, accipere disciplinam, fiunt de medio bar-*

Not through favor to the Saxons,
But through enmity to the Irish.

Inform us, O sainted Cleric,
If you have had the information ;
Shall the free race of Heber
Remain always in thralldom ?

Whenever the strangers* will become guilty [Milesius ;
Of crimes as great as those committed by the children of
The bulwark of the strangers will be destroyed,
And Eire become the property of the original owners.

It is long until these things shall come to pass,
Concerning which I have been speaking—

barisæ leges Romanæ introducuntur, recipiuntur ubique ecclesiasticæ consuetudines, contrariæ rejiciuntur, reædificantur basiliciæ, ordinatus clerus in illis, sacramentorum solemnia rite celebrantur, confessiones fiunt, ad ecclesiam conveniunt plebes, concubinatus honestat celebritas nuptiarum, postremo sic in melius mutata omnia, ut hodie illi genti conveniat quod Dominus per prophetas dicit ; qui ante non populus meus, nunc populus meus," *vid. Div. Bernard, in vit. Malachie*. When St. Bernard gives so horrid a picture of the morals of the Irish people it is no wonder that our saint would use the words of the text in reference to them. It appears evident from this stanza that the Irish, like every nation that fell into crime, were handed over to foreign bondage to be lashed with rods of iron for their crimes ; it is, however, consoling to learn that this slavery shall have a termination. It is of this stanza O'Sullivan Beare speaks.

* There is another version of this stanza, as follows :—

"Whenever the strangers will commit great evils,
Against the children of Milesius,
The Saxons shall be expelled,
And Eire become the property of her rightful owners."

May the Son of supreme power (God) grant,
That we may not see those days!

RELATE, &c.



ST. ULTAN* CECINIT.

THE force of this wind from the east,
Shakes the prow of my bark;
Sad to my heart is the time,
When persecutions come upon the Church.

I will tell, * * * *†
That will reduce youth to degeneracy;
Is the meaning of that significative wind,
Intelligible to you?

Its meaning has not been made manifest to us,
O Ultan of the most upright intentions;
Inform us, then, for sake of the Heavenly God,
Since it has been manifested to you.

In consequence of matters made manifest to me,
Through the tears I shed for my errors;

* St. Ultan was successor of Braccan in the abbey of Ardbracean, near Navan, in the County of Meath; our Saint wrote a Life of Saint Patrick, and some other pieces, besides his prophecies. He died A. D. 656.

† This portion of the verse, illegible in the vellum MS., is unintelligible in another more modern one which has come to hand; even in the Maynooth copy it is unsatisfactory.

My eyes continued shedding tears,
Until the close of that week !

I will unfold unto you
The history of the latter ages of the world ;
How the forces of the Galls will come over the sea,
To subjugate the Gaels (the people of Ireland).

Ruadhrighe* (Roderick) son of Torlough the brave,
Will then be monarch of all Ireland ;
In his time *Danair* (strangers) will arrive
From the east ; they will be clad in armor.

There will be a certain woman, who will spoil,
The plains of Meath† and of Bregia,
Together with Connaught and Cashel of Corc ;
She will spoil them on account of her paramour.

A *Ruadh* (red-haired person) shall be born in the province
Who will be esteemed a good man ; [of Leinster,
But, alas ! though this shall be his character,
Better for the Irish he was never born.

This wind, which will blow over us for a time,
And which will force us to deviate from our true course ;

* *Ruaidre*. Ruadhrigh, or Roderick O'Connor, was monarch of Ireland when the Saxon invasion took place.

† *Magh Midhe, &c.* Plains of Meath, *Bregia* in Meath, *Cruachin*, and *Cushel*. The woman here mentioned is generally supposed to have been the frail queen of O'Rourke, king of Briefne, who eloped with the king of Leinster, which circumstance was the main cause of the Saxon invasion. *Toemic*, gen. *toemac*, nom. Some copies read *Toemurc*, dowry.

It is through the influence of this same wind from the east,
All the Gaels shall be ruined !

I think it long until the King of Saxon's son,*
Will come over the sea, and not for love of him ;
But in consequence of his coming, O CHRIST,
The strangers shall be expelled by my kindred from Eire.

On a Friday they will leave their home,
On a Wednesday they will come into harbor ;
Three half years, I retain in my recollection,
Shall his reign sway over Ireland.

Three nights will he spend in Ireland at the time,
Until he come to this place ;
The circumstance is a pain to my heart,—
The city will be in a blaze of fire.

* The King of Saxon's son, who is here foretold should visit Ireland, is supposed by many to have been the voluptuous George IV. If he be the person foretold, we cannot clearly see how the expulsion of the aliens came about, in consequence of his idle meaningless visit, though it is evident their power in this country is not augmenting since 1821. It is, however, more probable that this royal personage is not yet come, since St. Seandan, apparently treating about the same individual, says :—

“ The king of the Saxon's son will come
To them across the sea ;
He will part with the sovereignty
Of the Gaels of the country whence he came.”

It is very likely that one of the English princes may be sent over here with the view of gaining the affections of the people, and preserving the possession of the country for England ; for a more particular account of this prince, see *the Prophecy of St. Seandan, or Senanus*.

A battle will be fought at Dubh-ath, near Maistean,*
 The strangers will leave their inclosures ;
 I prefer that it (the battle) be given them,
 For they shall be after that in long affliction.

I decree oppressive taxes†
 To be demanded every hour (frequently),
 A *scrapal* upon each individual, though oppressive,
 And an *unga* of gold upon every hearth.

After this Kiaran the mild will ask,—
 He the pure, the celebrated cleric,—
 What shall Saint Bridget do on the occasion,
 Her aid will be with Kiaran.

Saint Kiaran, I perceive, is with the Connaughtmen,
 I seldom hear his real merit recorded ;—
 And Bridget, in every condition ever-powerful,
 Assisting the forces of Leinster.

A battle will be fought at Balina,‡
 In which a very imperious king shall be worsted ;

* Really this battle thus predicted is not the treacherous massacre of the Irish chiefs on the Rath of Mullaghmast, but one yet to be fought between the English forces and the natives, assisted by the foreigners, who will assemble on the Curragh of Kildare. Those foreign forces shall be carried hither by *rowing wheels*, *vide St. Columbkille*, pages 37, 38, 39.

† *Dlighimsi cisa cruaidhe*. I decree oppressive taxes. Those heavy taxes to be imposed upon the people constitute one of the special themes of prophecy-men throughout all parts of the island ; if the poor-rates, war-taxes, &c., are not those meant it is difficult to conjecture what the prophet's meaning may be.

‡ *Beal-an-atha*. Ballina, *vid. St. Columbkille*.

That battle will be made gory
In the morning by the men of Connaught.

The king* of Ulster shall be slain ;
It shall not prove favorable to the king of Munster,
Nor shall it be advantageous to the king of Meath ;—
The Red Branch will be wounded.

Then the *Ruadh*† (Red-haired person) will proceed to the
south,
He will offer much opposition to the Galls ;
My confidence in the *Ruadh* for valor—
He will free Eire from her difficulties.

In a month after that hard-fought battle,
Another king will come from the north ;
I assure you, without the least deception,
That three battles will be broken in one day.

The battle shall continue during a whole week,
It will be fought by the sons of a sovereign prince ;
It is at the termination of the week, after that
The aliens shall be dispersed.

* *Righ*. King. The titles prevalent amongst the ancient Irish were *Ard-righ*, *Righ*, *Righ-damhna*, *Flaith*, *Triath*, &c., i. e. supreme king, king, king elect or presumptive, prince, lord, &c. The military degrees were, *Taoiseach*, *Fear cead complainn*, *Fearnaonmhair*, *Taoiseach-mara*, &c., i. e. Commander of a division, centurion, chief of nine men, admiral, &c. Kings were wont to lead their forces in person, hence, king is the designation of the chief commander of an army, or the leader of a province or district.

† *Ruadh* meant celebrated, renowned, as well as red-haired.

Wednesday will be the day of the battle
 By which the aliens shall be driven from their strongholds
 None of them shall remain after that
 But what birds would be able to carry off in their claws!

I am Ultan, of the province of Ulster,—
 I narrate the truth, though it is painful to me;
 Bitter indeed to my heart
 Is the violence and power of that wind.

THE FORCE, &c.

SENANUS* CECINIT.

IMPART to me, O Senanus (Sedna),
 Information concerning the latter ages of the world;
 What shall be the condition of the race of people
 Who will not observe rectitude in their judgments.

What shall be the condition of the people
 Who will entertain false and treacherous intentions;
 Shall any individual of them be admitted
 Into the regal mansions of heaven?

* Seadnan, Seandan, and Senanus, was abbot of Inniscathy sometimes called Cathaigh-innis, now Scatterry Island; St. Patrick founded a monastery on this island, and made St. Sednan, or Senanus, abbot thereof. The island is situated in the mouth of the Shannon, between the counties of Clare and Kerry; it was celebrated for the sanctity of its religious fraternity, and also for the number of its churches, 11 of which were standing at the time of the suppression of religious houses.

I take leave to assure you, O Cleric,
That every king who will invade this country,
Every race that will rule over Eire,
I view with perspicuity.

Falsehood will characterize that class of men [law . .
Who will sit in judgment to pass sentence according to
Between the father and his son
Litigations will subsist.

The clergy of the church
Will be addicted to pride and injustice ;
The advantages they will aim at
Shall be the possession of worldly substance

Women will abandon feelings of delicacy,*
And cohabit with men out of wedlock ;
They will follow those practices without secrecy,
And such habits will become almost unsuppressible.

The earth will not produce its fruits
For the race of people to whom I allude ;
Full mansions will be deserted,
And unpleasant will be the tidings concerning them.

Dreadful plagues will come
Upon all the race of Adam ;
All will rush into iniquity
Against the will of the Son of the Blessed Virgin Mary.

* For further accounts concerning the state of immorality caused by the Norseman invasion, see St. Columbkille, St. Bernard's *Life of St. Malachy*, Archbishop of Armagh, &c.

The Clann Cartha and Clann Eoghain
 Shall be expelled from Cashel;
 So none shall hold princely inheritance,
 Except aliens and sojourners.

The free race of the O'Brien
 Shall be expelled beyond the clear waters of the Shannon;
 I can recognize, in my present position,
 The decline that will come upon their families.

Who shall destroy the people
 Who reside in this country of numerous habitations!
 Unfold unto me, O Senanus,
 The information that is unpleasant.

A strange people will arrive and take their place,*
 According to the knowledge I possess;
 They will take possession of the maritime parts,
 This very formidable host of aliens.

The fleet of the Saxons will arrive†
 In the commodious harbors of Eire;
 Their mild deeds will be few;—
 Their kings will be persecutors.

They will rule * * * * * years† * *
 As sovereigns of the land of Fodhla (Ireland);
 Until they will commit murders
 Without warning their enemies (victims).

* The Danish invasion.

† The English invasion.

‡ We found no intelligible words in modern MSS. to supply those illegible in the old copy.

They themselves will betray each other,
 In consequence of which their sovereignty will be broken;
 They will stain their swords and battle-axes with blood;—
 They will be a selfish race, devoid of benignity.

The son of the King of Saxon will come*
 To join them across the sea;
 He will part with the sovereignty
 Of the Galls in the country whence he will come.

The Galls and the Gaels of Ireland
 Will unite in one confederation;
 Against the forces of the Saxons,
 Their confederacy cannot be dissolved.

The king of the Saxon's son will come†
 At the head of his forces;
 In consequence of the protection he will extend to them,
 Ireland shall be freed from her fears.

One monarch will rule in Ireland,
 Over the Galls and the pure Gaels;
 From the reign of that man
 The people shall suffer no destitution.

* Vide note, St. Ultan's prophecy, page 66.

† *Tíefadh mac Rí Saxan.* The King of Saxon's son will come. From the text it appears that some English prince will come hither on a martial expedition, but it is impossible to conjecture how this union and fusion of the Saxons and Gaels may happen; true it is, however, that the foregoing English princes and kings are not meant, because the nations were never yet united; and the Irish never enjoyed happiness under any one of the English kings.

COIREALL, SON OF CRONAN* CECINIT.

How wretchedly it fares in Erin this night,
 The Galls and Gaels in vexatious contention ;
 The Gaels shall be worsted in the dispute,
 Until the time that Sriangalla† will come from Derry.

Their people (the aliens) will be powerful
 Upon the boundless ocean ;
 The Gaels will sink down into degeneracy
 They shall become beggars, wretches, and slaves.

The condition of the Gaels shall be sorrowful,
 They will be bad themselves, and their history disreputable
 Wickedness and deceit, falsehood and treachery,
 Shall affect the clergy continually.

All the Gaels shall be held in thralldom
 To the Easterns, their substance as well as their people ;

* Coireall, son of Cronan, is written Coireall, son of Ronan, in some MSS. Nothing has come as yet to hand to warrant us in stating precisely who he was, or the age in which he lived ; but from the first stanza, wherein he describes the very wretched condition of Ireland at the time, it may be pretty safely inferred that he lived at the commencement of the Danish invasion, and, from the concluding portion of his prophecy, that he belonged to the great Abbey of Bangor, Co. Down. The language in which the prophecy is written, is clear evidence of its being a more modern composition than those of other saints. We say this in the absence of reliable documents.

† Sriangalla literally signifies *the curb, or bridle of the Galls or strangers*: some have thought that Strangwell, or Strongbow, Earl of Pembroke, who led the first Saxon invasion, is meant, but he cannot be this person, as it appears more reasonable that Brian Boróimhe is the *curb* of the strangers mentioned. He may, nevertheless, be one not yet come.

For seven-score years* in full,
Shall the clergy suffer persecution.

At the termination of seven-score years in full,
Sriangalla will come on the lake of ships;
A bold expedition, from which sorrow shall proceed,
Will be the engagement of those speckled ships.

This struggle will be a hard one,
There shall be many more left dead than alive;
So great will the carnage of warriors above Glasdrum be,
That with the exception of a small remnant, it will be a
general slaughter.

The people composing the armament shall be there de-
spoiled;—

The power of the Galls shall diminish to nothing,
Upon the armed men above Drum-cro,†
Pestilence and anguish shall descend.

It is by this fleet, that will come across the sea,
The transgression will be committed;
The Gaels will be from darkness to darkness,
During three days, engaged in slaughtering them.

The fate of the women of this fleet will be pitiful,
They shall deliver their progeny to wretchedness;
They shall remain in bondage in the country,
Except a few, who will effect their escape over the sea.

* *Seven-score years* must have a prophetic meaning difficult to explain. Sriangalla is the person who shall restore liberty to the oppressed Irish. Hence the Danes can by no means be alluded to here.

† *Drum-cro*, the hill of blood.

That shall be the doom of the forces composing this expedition,

Concerning whose fate I indulge in lamentation ;—

Sriangalla will be the king

Who will reduce the power of the Galls to naught.

From that time Sriangalla will be

Engaged in contention and battle ;

It is a fact, devoid of any falsehood,

That he shall be slain in a bloody battle.

The cemetery* which the king will choose,

On the occasion of his corpse being laid in dust,

Shall be a cemetery renowned for being frequented by
crowds,

Where souls shall be much benefited.

Aedh (Hugh)† the pure, and Hugh the sincere,

Flann of Tara, and Flann Ciotach ;

It is long until one of those kings will come,†

Until then a sound shall not be heard in the cemetery.

The son of Donn shall be expelled,

From his territories on this side of the Shannon ;

Three kings of Ireland will be recorded, [cemetery.

To have directed their remains to be interred in this

* *Roileag. Cemetery.* If Brian Boroimhe be the person to whom allusion is made, Armagh, then, is the cemetery, as that monarch by his will ordered that his remains should be deposited in the cathedral of Armagh.

† St. Columbkille's prophetic poem on the celebrated *Aedhs*.

† *Fada, &c.* This proves clearly that one of those great warriors called Aedh has not yet appeared.—*Vide Columb. on the Aedhs, et alibi.*

Did the Gaels only learn the truth of the fact, as it is,—
 All their men, youths, and women,—
 (Did they know) the extraordinary privileges attached to
 this smooth cemetery,
 It is in it they would arise to the general Judgment.

Were all the Gaels that ever lived and shall live,
 Interred in the mould of this cemetery,
 Murky demons should not have power to carry away
 The least among them from Beanachoir.*

Consecrated from this day henceforth forever,
 Is this spot which will prove beneficial to all;
 There is no place similar to it in point of importance;—
 This level spot is the third Rome!

HOW WRETCHEDLY!



SAINT BEARCAN† CECINIT.

BEAR back my blessings for prosperity to Ireland,
 On my arrival in chilling Arran;—

* *Bennachur*. Bangor in the county of Down. The great celebrity attained by the monks of Bangor is beyond belief. It is impossible to give a description of the holy Bangor, or of the sanctified customs of the place here, because we would go largely into history instead of prophecy.

† St. Bearcan was abbot of the monastery of Glasnevin; he died on the 12th day of October, 544; he wrote a poem in praise of St. Bridget, according to O'Reilly's Irish writers; he was a person of great sanctity, and is said to have wrought many miracles. In a

Ireland shall remain without order or prosperity,
 Untill she will be relieved by Hugh (Aedh) the sincere.*

After the man whose cognomen will be Ruadh (red),†
 A spirit of fire will come from the north ;

poem said to have been an extract from the Psalter of Cashel, the following notice of his prophecies is found. It commences.

“ A Saxon invasion from the east,
 Will come upon green Eire ;
 Mael-na-mbo and his clann,
 Will lead them into the territory.

Until a battle shall be fought at Singland,
 They (the Irish) shall possess no fortress ;
 After the battle of Singland the Galls shall not be
 Long in possession of the strongholds of Eire.

They will drive the Saxons across the sea,
 And separate them from their possessions ;
 I rejoice at their downfall—
 It is in the Book of the Ancients I found it.

The Albanians (Scots) will then arrive,
 They will behave bravely at the battle of Singland ;
 Powerful shall the men of Alba be,
 In banishing the Galls (strangers).

I think the time long, by my hand,
 'Till the *prophecy of Bearcan be fulfilled* ;
 So that I might behold Aedh the dauntless,
 In the sovereignty of the noble Tara.”

This extract of a poem, said to be found in the Psalter of Cashel, shows the estimation in which the prophecy of St. Bearcan was held by the ancients, and confirms an opinion expressed in a note on the prophecies of St. Columbkille, namely, that the third Aedh, or Hugh, of whom that saint treated, is not yet entered on his career of military glory.

* *Aedh aengach*. Aedh, or Hugh the fearless, *vide preceding note*, and St. Columbkille, *page 85*.

† *Ruadh*. Red-haired, or renowned. This prophecy to all ap

He will march towards Dublin ;—
There will be but one lord over all Ireland.

Inform us, O amiable Bearcan,
What Kiaran* the pious foretold ;
How shall Ireland continue without prosperity
Henceforth, until the days of that Hugh ?

She will be situated like a soul in torture,
For a long time awaiting a cooling relief ;
Ireland shall bend under the thralldom of the great,
And her people will submit to the yoke of aliens.

Wretched shall be the state of that Eire we are about to
Until a friend will arrive at the Port of Patrick ; [have,
The son of the vigorous *Dearg*, with great renown,
Patrick will be by his side in battle.

He will deal favorably with your Cloyne,
O Kiaran of the pure voice ;†
Twice thirty years will his might last,
During that period his power shall not decline.

It is he that will bring affliction on the Galls,‡
By which their savage hordes shall suffer ;
Until he will sail across the azure sea to Rome,
He will be a great king renowned for feats of arms.

pearance refers to Hugh O'Neill and Red Hugh O'Donnell, yet we think some other person is meant.

* St. Kiaran wrote some prophecies, but we have not seen them they are probably lost.

† *Chuin*. Clonmacnoise of St. Kiaran.

‡ This stanza appears to be an interpolation. I remember that it was written in different handwriting to the rest of the MS. from which I have copied it.

LIFE OF SAINT MALACHY,

ARCHBISHOP OF ARMAGH, A. D. 1142.

HAVING been requested by Mr. O'Kearney to preface the transcript of Père Gorjeu's interpretation of St. Malachy's prophecy with a short sketch of his life, we beg in *liminè* to state, the following pages are compiled from Baronius' "*Annales Ecclesiastici*" (xii. p. 305), Rohrlacher's *Histoire de l'Eglise Catholique* (xv.), Butler's "*Lives of the Saints*," and Lingard's "*History of England*."

It is with no ordinary feeling of timidity that we venture to take up our pen to write a few words respecting a Prelate who rendered Ireland the Island of Saints, illustrious as well by his sanctity and learning as by his close intimacy with the great St. Bernard of Clairvaux, in whose monastery and under whose spiritual direction he confided his soul to the care of his God and Redeemer, JESUS CHRIST.

St. Malachy (called in Irish Maol-Maadhog O'Morgair) was born at Armagh (the Archiepiscopal See of which he was destined to adorn in after years), in 1094; his parents were of high rank and very virtuous withal, so that they were anxious to train him in the fear of the Lord. He was ever distinguished for his meekness, humility, obedience, modesty, and was truly diligent in his studies.

St. Malachy was recommended for Holy Orders by a saintly recluse (Imarus), whose cell was in the vicinity of

the Cathedral Church of Armagh, and whose disciple he had long been, notwithstanding the jeering of his friends, who could not bear the thought that one of so delicate a constitution, and such fine accomplishments and disposition for the world, should embrace so mean and contemptible a state of life. He was ordained Deacon by Celsus, Archbishop of Armagh, and in his twenty-fifth year was raised to the Priesthood. Celsus appointed him his Vicar, when St. Malachy made "several regulations in ecclesiastical discipline, which were authorized by the Bishop, and settled the regular solemn rehearsal of the canonical hours in all the Churches of the Diocese, which, since the Danish invasion, had been omitted, even in the Episcopal cities; he had learned chanting in his youth, and had preserved it in his Monastery, even at a period when there were more who could not or would not say, either in the city or Diocese (*lorsquil n'y avait encore personne qui sût on voulût chanter, soit dans la ville, soit dans la diocèse*); what was yet of much greater importance, he re-established the use of the Sacraments, of Confession or Penance, Confirmation, and the regular performance of Matrimony.*

Our Saint, being apprehensive that he was not sufficiently acquainted with the canons of the Church to effect a thorough reformation of discipline, betook himself, with the consent and approbation of his Diocesan and director, to Malchus, Bishop of Lismore, who was regarded, on ac-

* Recipiuntur ubique Ecclesiasticæ consuetudines contrariæ rejiciuntur sacramentorum rite solemnina celebrantur confessiones fiunt ad ecclesiam conveniunt plebes, concubinus honestat celebritas nuptiarum.

count of his sanctity and learning, as the oracle of all Ireland, and was by him diligently instructed in all things belonging to the divine service and the care of souls.

After Malachy had resided for some time at Lismore he was recalled by his Diocesan, and returned to Armagh, when he was placed over the Abbey of Benchor,* the revenues of which were enjoyed by one of his uncles. This religious house had been founded by St. Comgall, in 555, and was the parent of numerous colleges, as well in Ireland as in England and Scotland, and of several illustrious Saints; among them we need only mention Saint Columbanus. While Abbot of Benchor, St. Bernard informs us that our Saint performed many miracles, and was favored with some visions; but our space being limited, we can only refer to these circumstances *en passant*.

When in the thirtieth year of his age, he was consecrated at the express command of his director, Imar, Bishop of Connor. He remained there for some time, until the death of Celsus, who appointed him his successor to the See of Armagh, an office he was unwilling to take on himself, until threatened with excommunication by the Papal Legate, Gillibert, Bishop of Limerick; but he did not exercise his episcopal functions until the death of Maurice, who had been elected by the relatives of the deceased Prelate Celsus, when he was installed by King Cormac and the Bishops of the province, and acknowledged as the sole legitimate metropolitan of Ireland, A. D. 1133.

St. Malachy, on his way to Rome, whither he went to obtain the Pallium, as well for the Diocese of Armagh as that of Tuam (a See lately erected by Celsus), visited

* Benchor, from *Benedictus-chorus*.

Clairvaux, where he formed the acquaintance of St. Bernard. At Rome he was received with honor by the Sovereign Pontiff, Innocent II., who would not hear of his petition for spending the remainder of his life at Clairvaux. On his return, he again called on St. Bernard, and left four of his companions there, who, "taking the Cistercian habit, afterwards came over to Ireland and instituted the Abbey of Mellifont, in 1139."

The Pallium not having been sent to St. Malachy, as promised by Pope Innocent II., the Archbishop determined to visit Rome to see Pope Eugenius III., and on his way called at his beloved Clairvaux, in October, 1148. Having celebrated the Conventual Mass with his usual devotion on the feast of St. Luke, he was seized with a fever, which obliged him to take to his bed. The good monks were very active in assisting him; but he assured them that all the pains they took about him were to no purpose, as he would not recover, for he well knew that his end was at hand, and was certain that if he died that year it would be on the festival of All Souls; as he had no slight confidence in the assistance which the departed received from them on that day. He had also said, that if he died while travelling, it would be at Clairvaux. He asked for the Holy Oil; and as the Community were preparing to bring it to him in solemn procession, he descended from his room to the Church, and received Extreme Unction and the Viaticum, lying on ashes strewed on the floor. It was easily perceived on the festival of All Saints that he was dying, and the whole Community were summoned to his bedside. Looking at them he said, "I have most earnestly desired to eat this

passover with you, and have not been disappointed." Then he added: "Take care of me, I will not forget you if I be allowed; but I doubt it not, for I have believed in God, and every thing is possible with Him, in whom I believe; I have loved God, and have loved you, and charity will never cease;" and looking up to heaven, he said, "O God, preserve them in thy name, and not these alone, but all those who by my word and entreaty have been consecrated to thy service." Then each one of the Community passed him individually, and he bade them rest themselves, as his hour was not yet come. The Community returned about midnight, and accompanied with psalms and spiritual hymns the holy soul who was returning home: all had their eyes fixed on the dying Prelate, but none perceived that he had breathed his last; so calmly did he fall asleep on the festival of All Souls, 1148.

His Life was written by St. Bernard, at the request of the Abbot of Mellifont (Corgan).

It may be deemed superfluous, if not arrogant, in our calling the reader's attention to a controverted subject, so shortly after perusing the departure of a Saint to his Father-land—so shortly after witnessing the cheering effect of the exit of one from this world of woe to that of eternal happiness, it may be that feelings of holy calm and sorrow, tempered by the sweet consolation that another protection was now in the world of spirits to protect us by his merits, and feeling such as possessed St. Bernard and his brethren at Clairvaux, may possess the reader's soul, yet it is our duty to refer to the accompanying Prophecy, attributed to St. Malachy.

The Breviary in its office for the festival of St. Malachy speaks of his having been enriched with the gift of prophecy; and of this, who can doubt, when St. Bernard tells us that he had a foreshadowing of his death?

The objections to the following prophecies are, as far as we can learn, threefold:—

1. The silence of St. Bernard.
2. The tortuous method adopted by the interpreters, in applying them to the various sovereign pontiffs.
3. The introduction of the Anti-Popes, as in Nos. 6, 7, 8, 36, 42, 43, 44, and 53.

1. The silence of St. Bernard. It is contended by those who are skeptical as to the genuineness of these prophecies, by men who would, alas! require almost a visible miracle, to enable them to believe in Christ Himself, that St. Malachy's own biographer was ignorant of their existence; and hence, they deem and hesitate not to call these prophecies a **FORGERY**, &c. &c. They forget that in all probability St. Malachy, from his excessive humility, lest he should be **too** proud of the gifts of God towards himself, might never have mentioned these prophecies to St. Bernard. But, say these skeptics,

2. "The tortuous methods adopted by the various interpreters in applying them to the Sovereign Pontiffs, is a second convincing proof."

We would fain ask the objector, if all unproved prophecies are so plain that no "**TORTUOUS METHOD**" is required to explain them. Methinks any one acquainted, no matter how superficially, with the writings of the day, would see the folly of this objection; but what "**tortuous methods**" are applied by our interpreter, Père Gorjeu, the

only one we have met with, in his application of the prophecies. Take for instances, No. 5, "*De rure alto*." Did it require much ingenuity to apply these words to Adrian IV.? Or again, No. 11, *SUS IN CREBRO*—what plainer than its application to URBAN III.? Or what ingenuity is shown in 27, "*Rosa Composita*?" Are not the prophecies No. 96, 100, and 101, equally clear? Might it not be said with truth of PIUS VI. that he was *Peregrinus apostolicus*? Did not Gregory XVI. come from *De Balneis Etruvicæ*? And of Pius IX. who is there that will deny the applicability of the words "*CRUX DE CRUCE*;" were they not universally used during the revolution of 1848, when a lawless band of ruffians and marauders possessed the Eternal City, and compelled the Lord's anointed to flee to Gaeta? It may be said that *Crux de Cruce*, could be applied with equal truth to Clement VII. and PIUS VI. as to Pius IX.; but, though Rome was sacked in the days of Clement VII., still, with that solitary exception, it could not be said that his life was *Crux de Cruce*. So also with Pius VI.: to none, then, can these words apply with greater force, than to that wonderful man, raised up—providentially raised up—to sit in the chair of St. Peter, in these troublous times. Let one read the history of the last few years, and every act of Pius IX. brings before the mind of the reader the words *CRUX DE CRUCE*, with awful solemnity. Clement VII. was not compelled to quit Rome; Pius VI. was conducted as a prisoner to Fontainebleau; whereas, Pius IX. was obliged to flee for his life to Gaeta, and throw himself on the protection of a foreign sovereign; but neither time nor space will allow us to enter further into this point.

The third objection is—The introduction of the Anti-Popes.

The sacred pages recording the children of Israel, mention the names of usurpers and bad sovereigns, so also does profane history; and therefore why should not St. Malachy have had the schismatical VICTOR IV. in his mind, when he inserted the words *Ex tetro Carcere?* to whom can they be so well applied? who so blind as one deprived of the successors of St. Peter?

Bitterly, aye most bitterly, do we regret that it is not in our power to apply the various prophecies to the sovereign Pontiffs, from Clement IX. (1667) to Pius IX., as we feel assured that one well versed in Italian literature could know how Canis et Coluber applied to Leo XII.; or Aquila rapax, to his predecessor Pius XII.; or Animal rapax, to Benedict XIV.

One who boasts that he 's a son of St. Jarbath.

*Moate,
Festival of our Ladye of Saletta, 1855.*

ATTRIBUTED PROPHECY OF ST. MALACHY,
ARCHBISHOP OF ARMAGH,

RELATIVE TO THE SOVEREIGN PONTIFFS FROM 1143 TO THE
END OF THE WORLD.

I. *Ex Castro Tybris—From the Castle of Tiber.*

CELESTINE II.—1143.

Celestine was a Tuscan by birth—being a native of Fort S. Felicita near the Tiber, now called Cita S. Castello.

II. *Inimicus Expulsus—The Enemy Expelled.*

LUCIUS II.—1144.

Lucius II. was called *chasse-enemi* from his crest—the Bear. Lucius II. was a Regular Canon of the Monastery of Sancta Cruce, and the Cross puts to flight the devils, the true enemies of our Lord.

III. *Ex magnitudine montis—From the magnitude of the mountain.*

EUGENIUS III.—1145.

Patria Hetruscus ex oppido Montis Magni.

Hence he was called by our prophet "*Ex magnitudine montis,*" from the magnitude of the mountain.

IV. *Abbas Suburranus—The Subburran Abbot.*

ANASTASIUS IV.—1153.

De familiâ Suburrâ.

Anastasius was Abbot of St. Rufus. Suburranus is used in reference to one steering a great vessel, which Anastasius certainly did as sovereign.

V. *De rure albo—Of the Alban (white) country.*

ADRIAN IV.—1154.

Adrian IV. was the only Englishman that has ever succeeded to the chair of St. Peter: he was born in the vicinity of St. Alban.

I. England was called Albion on account of her *white rocks and white cliffs*.

II. Adrian was born at Malmesbury, a village dependent on St. Albans.

III. He was consecrated Bishop of Alba.

IV. He was sent as legate to Norway, a country where there is almost perpetual snow.

V. The holy candor and innocence of his soul, acknowledged by Eugenius III., who sent him to the North to convert souls to Jesus Christ.

VI. *Ex tetro carcere.*VICTOR IV. (*Anti-Pope.*)—1159.

Victor fuit Cardinalis Sti. Nicolai in CARCERE Tulliano:—

The words *Ex tetro carcere* prove that Victor ascended the chair of St. Peter schismatically, and that he had not the light of the successor of the Vicar appointed by Jesus Christ.

VII. *Via Transtyberina.*PASCHAL III. (*Anti-Pope.*)—1169.

Guido Cremensis Cardinalis St. Mariæ trans Tyberini.
Cardinal of St. Mary's beyond the Tyber.

VIII. *De Pannoniâ Tusciæ.*CALLIXTUS III. (*Anti-Pope.*)—1169.

Hungarius natione episcopus Cardinalis Tusculanus.
The two nations, Italy and Hungary, are ever mingled in
an evil augury.

IX. *Ex Ansere Custode—Of the Guardian Goose.*

ALEXANDER III.—1175.

Ex familiâ Paperonanâ.

Our readers will recollect, that when Brennus attempted
to sack the Capitol, he was prevented by the cackling of
some geese; the family of Alexander III. descended from
one of those who, aroused by the geese, repulsed Brennus.

X. *Lux in Ostio—The Light in Ostium.*

LUCIUS III.—1181.

Cardinalis Ostiensis.

"Luca dedit lucem tibi Luci pontificatum,
Ostium papatum. Verona mori;
Imo Verona dedit tibi Lucis gaudia,
Exitium curas Ostii Luca mori."

XI. *Sus in crebro.*

URBAN III.—1185.

Ex familiâ Crebellâ quæ suam pro armis gerit. He
was a native of Milan—from Mediolanus, so called in con-

sequence of a tradition of a sow covered half with wool and half with silk, and hence Urban was called *sus in crebro*, being a native of Milan.

XII. *Ensis Laurentii*—*Sword of Laurence.*

GREGORY VIII.—1187.

Cardinalis Sti. Laurentii in Lucina cujus insignia *Enses falcati*. His armorial bearing was a drawn sword—was Cardinal of St. Laurence.

XIII. *De Schola Exiit*—*Departed from School (Schola).*

CLEMENT III.—1188.

Romanus Ex domo Scholari.

XIV. *Ex rure Bovensi*—*From the Bovensian territory.*

CELESTINE III.—1191.

Ex familiâ Bovensi. He was descended of the Bovensian family.

XV. *Comes Signatus.*

INNOCENT III.—1198.

1. His motto was, *Fac mecum Domine signum in bonum.*

1. He was Ex familiâ comitum signiæ.

3. The dove, which on his being elected Sovereign Pontiff, flew over his head and perched on his left hand.

XVI. *Canonicus de Latere*—*Canon of Lateran.*

HONORIUS III.—1198.

Ex familiâ Sabelliâ, Canonicus St. Joannis Lateranensis. He was Canon of St. John Lateran.

XVII. *Avis Ostiensis—The Ostian Bird.*

GREGORY IX.—1227.

The arms of Gregory IX. were an Eagle. He was Cardinal Bishop of Ostia, in the Diaconate of St. Lucy, situated in the east of Italy and celebrated for its eagles.

XVIII. *Leo Sabinus—The Sabinian Lion.*

CELESTINE IV.—1241.

Mediolanensis cujus insignia Leo : Cardinalis Episcopus Sabinus.

His arms were the Lion : he was Cardinal Bishop of Sabina.

XIX. *Comes Laurentius—Count of Lawrence.*

INNOCENT IV.—1243.

Comes Lauvanie Cardinalis S. Laurentii in Lucina.

1. His title as Count of Lauvania.
2. His zeal and ardor for religion, against Frederick II., was similar to that of S. Laurence against Valerian.
3. He ordered the Cardinals to wear a red hat, not only as a mark of their dignity, but to show that they were ever ready to shed their blood for God.

XX. *Signum Ostiense—The Standard of Ostia.*

ALEXANDER IV.—1254.

De Comitibus Signie Episcopus Cardinalis Ostiensis.

1. The name of Signy.
2. The title of his Diocese.
3. His proclaiming a crusade against Manfred and his adherents, who persecuted the Church.

XXI. *Hierusalem Campaniæ—The Jerusalem of Champagne.*

URBAN IV.—1261.

Trecensis in Campaniâ, Patriarcha Jerusalem.

Urban was born at Troyes (Champaigne); and taking the part for the whole, the application of this prophecy can (despite the sneers of unbelievers) be applied to none other but him.

XXII. *Draco Depressus—The dragon crushed.*

CLEMENT IV.—1265.

Cujus insignia Aquila unguibus draconom tenens.

1. His change of life after his wife's death.
2. His courage against the English who had rebelled against their King and the Holy See.
3. The interdict and excommunication he fulminated against those who, instead of obeying like angels, had risen against him like dragons from hell.
4. His great moderation in not selecting any of his own family for ecclesiastical preferment.

XXIII. *Anguinus Vir.*

GREGORY X.—1271.

Ex familiâ vice-Comitum quæ anguem pro insigni gerit.

He was descended from a noble family who bore the serpent on their standard.

XXIV. *Concionator Gallus.*

INNOCENT V.—1276.

Ex ordine Predicatorum. Innocent V. was a Frenchman, and of the Order of Preachers.

XXV. *Bonus Comes.*

ADRIAN V.—1276.

On bonus familiâ Flesciâ ex comitibus Lauvaniæ.

His goodness of character was depicted by his saying, that he would wish his enemy no greater harm than to become Pope.

XXVI. *Piscator Thuscus—The Tuscan Fisher.*

JOHN XXI.—1274.

Antea Johannes Petrus Episcopus Cardinalis Tusculanus.

John was a good Physician, and a native of Portugal. The appellative PISCATOR from his name Peter and from his See.

XXVII. *Rosa Composita—The Rose Composite.*

NICHOLAS III.—1277.

Quæ rosam in insigni gerit dictus composita.

This Pontiff was the first of his family (Orsini) who changed the family crest, a bear, to a rose, in consequence of one of his cousins having been delivered of an abortion similar in appearance to a bear.

XXVIII. *Exteloneo Liliacei Martini.*

MARTIN IV.—1281.

Cujus insignia lilia, Canonicus et Thesaurarius S. Martini Turonensis.

The term *Liliacei* means not so much his crest, as to show that the Pontiff to whom it refers must be Martin IV., who was the Treasurer of S. Martin of Tours; the

fleur-de-lys is a well-known emblem of the Blessed Virgin in France.

XXIX. *Ex Rosâ Leoninâ.*

HONORIUS IV.—1285.

Ex familiâ Sabellâ cujus insignia rosa à lenibus gestatu.

XXX. *Picus inter Escas.*

NICHOLAS IV.—1288.

Picenus patriâ Esculanus.

1. The inhabitants of Ascoli are called Pici and individually Picus, because, when their ancestor went to that country, a little bird, called Picus Martius, perched on his standard : hence the name Piceni.

2. *Esca* for *Esculum* (Ascoli) the native city of Nicholas IV.

XXXI. *Ex eremo celsus.*

CELESTINE V.—1294.

Vocatus Petrus de Morino Eremita.

XXXII. *Ex undarum benedictione.*

BONIFACE VIII.—1294.

Vocatus prius Benedictus Cetanus cujus insignia undæ.
From Gaeta, whence their crest.*

* As this Pope has been severely censured by Protestant writers, we are induced to state a fact mentioned by Spondanus, that his body was found intact and uncorrupted, such as his nose and lips, in 1605, about 302 years after his death.

XXXIII. *Concionator Patercus—The Orator of Patara.*

BENEDICT X.—1303.

Qui Vocabatur Nicholaus ordinis Predicatorum.

Paterius, from his native city Patara.

XXXIV. *De Fessis Aquitaniis.*

CLEMENT V.—1305.

Natione Aquitanicus cujus insignia fissæ erant.

XXXV. *De Sutore Osseo—Of the Shoemaker of Ossea.*

JOHN XXII.—1316.

Ex familiâ Ossâ Sutoris filius.

John was the son of one Arnauld, a cobbler (sutor), and formed one of the suite of Pierre Ferrier, Archbishop of Arles.

XXXVI. *Corvus Schismaticus—The Schismatic Raven.*NICHOLAS V. (*Anti-Pope.*)—1328.

Petrus de Corbavio contra Joannem XX. Antipapa Minorita.

XXXVII. *Frigidus Abbas—The Frigidian Abbot.*

BENEDICT XII.—1334.

Abbas Monasterii Fontis Frigidi. Abbot of the monastery of Fontis Frigidi.

XXXVIII. *De Rosâ Atrebatensi.*

CLEMENT VI.—1342.

Episcopus Atrebatensis cujus insignia Rosæ.

He was born at Rosiers, and was Bishop of Arras.

XXXIX. *De Montibuss Pammachii.*

INNOCENT VI.—1352.

Cardinalis SS. Joannis et Pauli tituli Pammachii-cujus insignia montes.

XL. *Gallus Vice Comes—The Gallic Viscount.*

URBAN V.—1362.

Nuncius Apostolicus ad Vices-Comites Mediolanensis.

Urban V. was a Frenchman (*Gallus*), and had a right to the title of Viscount, on account of his being one of the Legation to Milan.

XLI. *Novus de Virgine Forte.*

GREGORY XI.—1370.

Qui vocabatur Petrus Belfontis Cardinalis *stæ Mariæ novæ*.

This motto, by the figure called Metalepsis, should be *novâ de virgine fortis*—whence *novâ* would apply to the title, and *fortis* to his name.

XLII. *De Cruce Apostolicâ.*CLEMENT VII. (*Anti-Pope.*)—1378.

Qui fuit Presbyter Cardinalis SS. XII. Apostolorum, cujus insignia Crux.

XLIII. *Luna Cosmedina.*BENEDICT XIII. (*Anti-Pope.*)—1394.

Antea Petrus de Lunâ Cardinalis Stæ Mariæ in Cosmedino.

1. By his prenomén de Lunâ.
2. By his arms.
3. By the name of the city, whence his title de Lunâ.
4. By the fickleness of his disposition, at one time desiring, and at another opposing the union of the Church.

XLIV. *Schisma Barchinonicum.*

CLEMENT VIII. (*Anti-Pope.*)—1424.

Qui fuit Canonicus Barchinonensis.

XLV. *De Infirme Prægnanti.*

URBAN VI.—1378.

Neapolitanus Prægnanus natus in loco qui dicitur Infernus.

Urban was moreover Archbishop of Cuenza, Acherontine, which is also Infernus, according to the Poets.

XLVI. *Cubus de mixtione.*

BENEDICT IX.—1389.

Ex familiâ Tonacallâ a genuâ Ligurne cujus insignia cubi.

XLVII. *De Meliore Sidere.*

INNOCENT VIII.—1404.

Vocatus Cosmatus de Melioratis cujus insignia sidus.

XLVIII. *Nauta de Ponte Nigro—The Navigator of Ponte Nigro.*

GREGORY XII.—1406.

Venatus, Commendatarius Ecclesiæ Nigri Pontis.

He was a Venetian by birth, and a dignitary of the church of Nigropont.

XLIX. *Flagellum Solis—Lash of the Sun.*

ALEXANDER V.—1409.

Græcus; Archiepiscopus Mediolanensis cujus insignia sol.

He was a Greek; was Archbishop of Milan; his crest was the sun.

L. *Cervus Syrenæ.*

JOHN XXII.—1410.

Diaconus Cardinalis S. Eustachii qui cum cervo depingitur Bononiæ legatus Neapolitanus.

Naples was originally called Parthenope, from a tradition that Parthenope, one of the Syrens, was buried at Naples.

LI. *Corona Veli Aurei.*

MARTIN V.—1417.

Ex familiâ Columnâ, Diaconus Cardinalis S. Georgii ad velum aureum.

LII.—*Lupa Cælestina.*

EUGENIUS IV.—1431.

Canonicus antea regularis Cælestinus et episcopus Senecsis.

The *Amice* worn by the Cardinals was formerly made of the wolf's skin, as a mark of humility.

LIII. *Amator Crucis.*FELIX V. (*Anti-Pope.*)—1439.

Qui Vocabatur Amedeus dux Sabaudiaë cujus insignia
Crux.

The signification of Amedeus is a lover of God.

LIV. *De modicitate Lunæ.*

NICHOLAS V.—1447.

Lunensis de Sarranâ.

LV. *Bos pascens—The Ox grazing.*

CALIXTUS III.—1455.

Hispanus cujus insignia Bos pascens. Calixtus III. was
a Spaniard by birth : an Ox grazing was his crest.

LVI. *De Cuprá et Albergo.*

PIUS II.—1458.

Senensis qui fuit a Secretes Cardinali Cupranico et Al
bergato.

LVII. *De Cervo et Leone—Of the Stag and Lion.*

PAUL II.—1461.

Venetus Qui fuit Commendatarius Cervinensis et Cardi-
nalis tituti St. Marci.

St. Mark is represented by the lion.

LVIII. *Piscator Minor ta—The Minorite Fisherman.*

SIXTUS IV.—1471.

Piscatoris filius Francis canus. Sixtus IV. was the son
of a fisherman.

LIX. *Precursor Siciliæ—The Precursor of Sicily.*

INNOCENT VIII.—1484.

Qui Vocabatur Joannis Baptista, et vixit in Curia Alfonsi, Regis Siciliæ.

1. The Precursor of the Saviour was called John the Baptist, and so was this Pontiff.

2. St. John was called the angel of the Lord (Malach. iii. 1), and all who have spoken of Innocent VIII. say that he was as beautiful as an angel.

3. St. John was remarkable for his innocence, and this Pontiff took as his motto, the text, "*Ego autem in innocentia mea ingressus sum*," to which we may add that he has been unanimously praised by all historians for the divine innocence of his morals and piety.

How was he *precursor Siciliæ* since he was of Genoa? because he was in the service of Alfonso, king of Sicily.

LX. *Bos Albanus in Portu.*

ALEXANDER VI.—1492.

Episcopus Cardinalis Albanus et Porticensis.

The Ox was in the arms of Borgia, given by Calixtus III. to the Papal see.

LXI. *De Parvo homine.*

PIUS III.—1503.

Seenensis de familiâ Piccolomeneâ.

LXII. *Fructus Jovis jurabit.*

JULIUS II.—1503.

Ligur cujus insignia Quercus, Jovis arbor.

"Sicubi magna Jovis antiquo robore quercus,
Ingentes tendat ramos." Virgil, Georg. III.

LXIII. *De Craticulâ Politianâ.*

LEO X.—1513.

Filius Laurentii Medices et scholaris Angli Politiani.

LXIV. *Leo Florentiæ—The Lion of Florence.*

ADRIAN VI.—1522.

Florentii filius cujus insignia Leo.

His crest was the Lion.

LXV. *Flos Pilei Aegri.*

CLEMENT VII.—1523.

Florentius de domo Mediceâ cujus insignia flos et lilia.

LXVI. *Hyacinthus Medicorum—The Hyacinth of Physicians.*

PAUL III.—1534.

Farnesius qui lilia pro insignibus gestat, et fuit Cardinalis St. Cosmæ et Damian.

The purple hyacinth, which had a place in the arms of this Pontiff, is used for *medical* purposes; the martyrs SS. Cosmas and Damianus were physicians, hence the application of the prophecy is evident. He was Cardinal of SS. Cosmas and Damian.

LXVII. *De Coronâ montanâ—Of the mountain crown*

JULIUS III.—1550.

Antea Vocatus Joannes Maria de Monte.

His arms were laurel crowns and mountains.

LXVIII. *Frumentum floccidum.*

MACELLUS II.—1555.

Cujus insignia cerves et frumentum ideo floccidum quod punco tempore vex est in papatu.

LXIX. *De Fides Petri.*

PAUL IV.—1555.

Antea Vocatus Joannes Petrus Caraffe.

1. The name Caraffe is derived from *cara fides*, in consequence of those words having been addressed by an Emperor to one of the house of Caraffe, who had shed his blood to save his Imperial master's life.

2. The founder of a new order of regular clerks, called Theatines.

LXX. *Æsculapius pharmacum—The Æsculapius of doctors.*

PIUS IV.—1559.

Antea Vocatus Joannis Angelus Medices.

1. His family.

2. His father was Bernardine de Medici.

3. His having studied medicine while young.

4. His being introduced to the Papal Court by one of the Medici.

5. His election to the Pontificate by a sign of a dove perching at the door of his cell.

The Church, the true temple of Æsculapius, has obtained no little profit from his teaching.

LXXI. *Angelus Nemorosus—Angel of the groves.*

PIUS V.—1566.

Michael Vocatus natus in oppido Boschi.

Angel, from his name, Michael.*Nemorosus*, from Boschi, his birthplace.LXXII. *Medicum Corpus pilarum.*

GREGORY XIII.—1572.

Cujus insignia medicus Daco Cardinalis creatus a Pio
IV. qui pila in armis gestabat.

LXXIII. *Axis in medietate signi.*

SIXTUS V.—1583.

Qui axem in medio Leonis in armis gestat.

Axis, the northern star.

In medietate signi, his crest the Lion, one of the 12
signs of the Zodiac; he made the kings of both hemi-
spheres tremble.

LXXIV. *De Rore cæli.*

URBAN VII.—1590.

Qui fuit Archiepiscopus Rossanensis in Calabria, ubi
manna colligitur.

LXXV. *De antiquitate Urbis—Of the Antiquity of the City.*

GREGORY XIV.—1590.

Senatores Mediolanenses filius.

Milan was built 359 A. C. D., was converted 17 A. D.;
so it may well and truly be called *antiqua* (ancient).

LXXVI. *Pia civitas in bello.*

INNOCENT IX.—1591.

E. Bononia Etruriæ orundus patriarcha Jerusalem, sub Gregorio XIII.

Rome was engaged in the league against Henry IV., and therefore pia civitas in bello.

Jerusalem may be truly called pia.

Benenan, otherwise Bena colonia.

LXXVII. *Cruz Romulæ—The Cross of Romulus.*

CLEMENT VIII.—1592.

Cujus insignia tenia bipennata crucem Papatum quo dummodo imitantur.

The Adobrandini (of which family he was a member) were descended from Romulus.

LXXVIII. *Undosus Vir.*

LEO XI.—1605.

Medicæus cujus eminentia insignia lilia sphæræ ceruilææ (Velut mare) immersa.

LXXIX. *Gens Perversa—The obstinate race.*

PAUL V.—1605.

Cujus insignia Draco et Aquila.

1. The eagle is most dangerous on account of its dreadful enmity to other birds.

The Dragon, inasmuch as it infects the air with a fetid smell.

2. The war between the Ghibelines and Guelphs, whose crests were the Dragon and the Eagle.

LXXX. *In Tribulatione Pacis.*

GREGORY XV.—1621.

Qui sicuti puniceæ caput tribus linnesies seu vitis aureis oblique dispositis vittendit.

The quairrels between Charles Emmanuel I. Duke of Savoy, Ferdinand Duke of Milan, and Pope Paul V., sending Gregory to Piedmont and Lombardy, to confer with the ambassadors of France and Spain respecting peace, and, having discharged his mission, he was elected Cardinal.

LXXXI. *Lilium et Rosa—The Lily and Rose.*

URBAN VIII.—1623.

Cujus insignia Apes curræ in scuto cærulæo.

On account of the dispensation he granted for the marriage of Henrietta of France (the lily) with Charles of England (the rose).

LXXXII. *Jucunditas Crucis.*

INNOCENT X.—1624.

Electus summus Pontifex ipso die exaltationis sanctæ Crucis.

LXXXIII. *Montium Custos—The Guardian of Mountains.*

ALEXANDER VII.—1655.

Qui stellam montibus irradiantur et prædominantem in armis sex gestat.

Here terminates the interpretation of the Rev. Père Michel Gorgeu, O. C. C., of the Monastery of our Lady of Mount Carmel, at Dieppe, published in 1659.

The remainder of the prophecy is as follows:—

LXXXIV. *Sydlus Olorum*. CLEMENT IX., 1667.

LXXXV. *De Flumine Magno*. CLEMENT X., 1670.

LXXXVI. *Bellua insatiabilis*. INNOCENT XI., 1676.

LXXXVII. *Penitentia gloriosa*. ALEXANDER VIII.,
1689. [1691.

LXXXVIII. *Rostrum in portu*. INNOCENT XII.,

LXXXIX. *Flores circumedati*. CLEMENT XI., 1700.

XC. *De Bona religione*. INNOCENT XIII., 1721.

XCI. *Miles in bello*. BENEDICT XIII., 1724.

XCII. *Columna excelsa*. CLEMENT XII., 1730.

XCIII. *Animal rurali*. BENEDICT XIV., 1740.

XCIV. *Rosa Umbricæ*. CLEMENT XIII., 1758.

XCV. *Ursus Velox*. CLEMENT XIV., 1769.

XCVI. *Peregrinus Apostolus*. PIUS VI., 1779.

XCVII. *Aquila Rapax*. PIUS VII., 1800.

XCVIII. *Canis et coluber*. LEO XII., 1823.

XCIX. *Vir Religiosus*. PIUS VIII., 1829.

C. *De Balneis Etruriæ*. GREGORY XVI., 1833.

CI. *Crux de Cruce*. PIUS IX., 1846.

TO BE FULFILLED.

CII. *Lumen in cælo*.

CVII. *Pastor et nauta*.

CIII. *Signus ardens*.

CVIII. *Flos florum*.

CIV. *Religio depopulata*.

CIX. *De medietate Lunæ*.

CV. *Fides intrepida*.

CX. *De labore solis*.

CVI. *Pastor angelus*.

CXI. *Gloriæ Olivæ*.

In persecutione Extrema Sanctæ Romanæ Ecclesiæ
sedebit Petrus Romanus qui pascet oves in multis tribula-
tionibus, quibus transactis, certus septi collis dirurtur et
pie ex tremendis predicabit populum suum.

It is considered necessary to inform our readers that we close our present collection of the writings of our sainted seers with the prophecy of St. Malachy. We must, however, take leave to remark, that all the prophecies written by our Saints are not contained in the present edition, though we have contrived to give the most remarkable ones. Besides St. Patrick and St. Bridget, the following Saints are said to have written prophecies, viz.: St. Cailin, first Bishop of Down, who flourished about A. D. 500. St. Cairneach, a Priest, who flourished about 535. St. Iarlach, Archbishop of Tuam, in 538, *and seq.* Beg Mac De, the prophet, who died in 551, according to Tighernach. St. Baoithin, successor to St. Columbkille in the Abbey of Hy, who died on the 9th January, 559. Eochadh Eicceas, commonly called Dallan Forguil, who flourished about 597. St. Bracean of Ardbracean in Meath, who flourished about 650. St. Fursa, or Fursey, who died 16th January, 653. St. Moling of Teach-moling (Timolin) county of Kildare, who died in 697, and St. Samhtand, virgin, who died in 734. It is to be regretted that small portions only of the prophecies of the above Saints have come as yet to hand, and that even these fragments are found copied in language and orthography of so low and inferior a standard that it would be absurd to think of publishing them before genuine copies can be procured. There are many fragments of those prophecies found in the works of Colgan and others, but, most probably, the only place where genuine copies can be had is in the libraries of the continent. Though the greater portion of those prophecies be uninteresting to the majority of the people, they are, notwithstanding, valuable, and are worth the pains of collecting them, as being ancient documents that should not be suffered to fall into decay and final destruction.

Having finished the prophecies of the Irish Saints, we beg to introduce another species of prophetic documents, which, although they have not been written by persons remarkable for the sanctity of their lives, or even ecclesiastics, still deserve to be rescued from oblivion, and may have some claim to respect and credence.

It is clear that those prophecies have been originally selected from the works of several prophets, as we find in them some few incidents recorded in the writings of St. Columbkille and other Saints, whose works we publish. Even in the absence of this evidence, it is clear they are composed of extracts from the works of various authors, which, in fact, the diversity of metre will show beyond contradiction. It requires no logical argument to prove that they are none of the compositions of pythonists or wandering impostors, and, therefore, deserve some public attention. The attention and credence to which they are entitled should, however, be given with caution under a certain degree of limitation, because they do not profess, as we find them just now to have been written not by Saints, but by bards, or other learned persons who compiled them, and reduced them to the level of the language then spoken by the people. Though we can, by no means, approve of this course, as it is localized less or more, still the predictions should not be rejected for the reasons already adduced, but the whole should be received with much caution, and compared with, not only the documents we now publish, but with the traditions prevalent among the people, which are, for the greater part, genuine. Hence we venture to give them to our readers.

THE PREDICTIONS OF DONALL CAM.

DOMHNAL CAM, *the crooked*, to whom the following Prophetic lines are generally ascribed, lived about ninety years ago : he was an ubiquitarian, or a sort of mysterious wanderer, about whom no person knew any thing, except that he was a "*great prophecy-man*," and used, on the eve of the American War of Independence to deliver his prophecy with an earnestness that astonished his hearers. His favorite haunt was near Balina, Tyrawly, though he was known to most people in every part of Ireland. Donall was generally supposed to be inspired, and his predictions were believed to have been all his own making, but this evidently is a mistake, because the present copy has been made from a manuscript which must be much older than his time, and therefore a compilation made from the prophecies of some of our saints, by some other writer, and not by Donall. The more modern copies are all styled the "*Predictions of Donall Cam*," but this one alluded has no title, evidence sufficient, in the absence of even a date, that it was written long before Donall existed.

It is to be regretted that the real author's name has not been as yet discovered. It is possible he was one of our modern bards, who compiled it from older documents now lost or unknown. Traces of some fragments of lost Prophecy attributed to some of our saints are found in the piece, and, as it appears not to have been a pythonic composition, it is therefore well worth being preserved. There

is another copy of this prophecy in the Royal Irish Academy; it may be seen in the Hudson collection of Irish MSS.

In the year* whose date shall be three sevens,
A disturbance shall arise at a distance,† of three calls from
Europe;
This trouble will never have an end,
Until Christendom‡ will embrace a similar course of rec-
titude.

From the time two Galls§ (strangers) will fight,
For the supremacy of a country in the new division of the
earth;

A man whose sway was potent shall become powerless,
And misfortunes in succession shall follow him.

Through blind madness they will enact laws,|| [sion :
With the intention of forcing subjects into further submis-

* *Ag data, &c.* The year 1777. Though the American war of independence commenced before this date, the groundwork of freedom was not firmly laid until this year.

† *Fad thri sgairt.* This was a favorite form of expression to denote a far distance; the old bards frequently used it. Ex. :

“At the distance of a call from this place dwells the love of my heart,
And it is certain I never shall see her again.” *Old Song.*

‡ *Go m-beidh, &c.* It is not meant the American war should not have an end before Christendom would gain freedom, but, only that the principles which gave rise to that war should still live.

§ The two Galls or strangers here meant, are evidently the English and American colonists. The war of the two Galls is a topic of much interest with prophecy-mongers.

|| These were the oppressive laws enacted by the English to crush the rise of the American colonists, and against which the Bostonians made a noble resistance.

This proceeding will cause a *flame* to be kindled,
Which will be fanned by the enemy in the vicinity.

This blaze will not pass across the ocean,
Until a potent King afflicted with madness* shall be subdued;

The fraud of barter will characterize the struggle in those countries,

And penury created by monopoly shall be the substance of that law.

The Biscayans† will descend the Alps,
In a body that will subdue all the northern tribes;
They will liberate countries from slavery and suffering,
And will be observant of peace till their forces be augmented.

A small shoot‡ will spring up from the true germ
Of a wood that has been withering down to a worthless shrubbery,

It will depose Kings from their usurped dignities,
And countries shall enjoy freedom under its sway.

When nations shall be reduced to the level of republics,§
And monarchs deposed from their usurped dignities;

* This king was George III. Whether his political madness in oppressing the Americans, or his subsequent insanity is meant, we decline to decide.

† This stanza alludes to the broils which succeeded the American war, on the continent of Europe.

‡ The personage here indicated as a *small bramble* appears to have been Napoleon I., but prophecy-men assert he has not made his appearance as yet.

§ Whether or not this stanza refers to the commonwealth estab-

Destruction shall come upon the sages of the countries so
afflicted,
And they who offer sacrifice to God shall be exiled for a
time.

The lion* will extend his limbs far beyond his crown,
And will bestow gold in abundance to purchase victory
in battle ;
In great Germany, France will spill out her power,
And affliction shall be the portion of every race that per-
petrates injustice.

The people of Fodhla (Ireland) shall suffer grievously in
consequence of their connections,
Throughout Europe they shall be oppressed by foreigners ;

lished in France by the revolution of 1793, it is difficult to say. It is well known that there still is a sort of hankering after republicanism all over the Continent of Europe, though the difficulty of shaping the debris of a monarchical government into a republican form, so as to work successfully for any length of time, is apparent. Since republican revolutionists are, for the most part, lukewarm Christians who have neither character nor property to lose by a change, it needs not be wondered that the priests of the Church and all good men would suffer, under the rule of lawless plunderers and desperadoes.

* *Sprcadhfadh an leomhan, &c.* The lion is emblematical of England, the thistle of Scotland, and the harp of Ireland. The following is an old saying—*vide Mac Auliffe's Prophecy*:—

“When the lion shall lose his strength,
And the speckled thistle its power ;
The harp will sound sweetly,
Between the eighth and ninth hour.”

The remainder of the stanza clearly and truly depicts the fictitious power acquired by England through the agency of her wealth—a power and extent of dominion that must ever be proportionate with her means of purchasing both.

But when Rome* and the countries adjacent shall be subdued,
Ireland the Young, after that, shall remain in sorrow only
one year.



PROPHECY—A FRAGMENT.

SOME suppose the following fragment to have been composed by St. Columbkille, others attribute it to St. Kiaran.

A gentile† race will come across the sea,
That will mingle with the people of Eire;
They will place one Abbot‡ in every abbey,
And will impose a King over Eire.

* *Acht trath chuiriod an Roimh, &c.* The court of Rome has long been made the butt for republican darts; no wonder, then, that our republican prophet, whoever he had been, has made allusion to the fall of Rome. The English government are supporters of monarchy with its intolerable expenditure and oppressive taxes at home, while they are made red republicans abroad! It is not, however, for love of the principles of freedom they squander the wealth of the nation in subsidizing desperate men to work the ruin of Catholic dynasties, but in enmity to the religion they profess; all this is only the means aimed at to accomplish the downfall of the Pope. It is evident that if Catholicity continues much longer to make the rapid progress she has been making for some years, the reformed churches must sink into obscurity, and, as a consequence, the enormous revenues of that establishment must be taken away from those who now enjoy it, and be converted to more useful purposes. Hence Rome, the head of the Catholic world, should necessarily be destroyed, in order to carry out effectually those base views.

† Those gentiles, or pagans, were the Norsemen.

‡ History informs us that the Danes placed laymen as abbots in the various churches throughout Ireland.

One of them shall do the abbot in my church,
 And he will not sing matins ;
 Neither the *Pater* nor *Credo* shall be there recited,
 No scientific language spoken, but a foreign jargon.

For seven years, shall this invading race
 Hold the supreme sovereignty of Eire ;
 Having a false abbot in every abbey,
 Of the gentiles of Drum-duibhlinne,*

They will reign in joy until the young man come,
 Who will wrest Eire from their *custody* ;
 The power of the stranger shall not exist
 Ever after that in Dun-da-leithglas.†

This young man who will save Banba (Ireland)
 Shall not be a king, though a king apparent ;
 There shall not be found in Tara of Bregia
 A host of sea-pirates‡ governing Eire.

THE PROPHECIES OF MAC AULIFFE.

THE following Prophecies, vulgarly attributed to the inspired genius of a Mac Auliffe, of Duhallow, Co. Cork,

* The pagan Danes of Dublin. *Druim-duibhlinne*.

† Downpatrick.

‡ *Formorach* signifies a pirate as well as a person of gigantic stature. The name was appropriately given to the Norse Vikings, in consequence of their piratical habits. The early invaders of the coasts of Ireland were called Formorians ; they, too, were settled at that early period in Lochlann, or Jutland, and the surrounding districts.

are very curious, and deserve to be rescued from the oblivion of ages. The one we present is usually styled Mac Auliffe's AONTA, UNITS, but as he seems to have divided time, beginning at some indefinite period into one, two, three, four, &c., the best translation that can be given to his division of time is, *period*. The Prophecies of Mac Auliffe are so plentiful in the south of Ireland, and held in such high esteem by the people, that it appears many of the copies now extant had been made from oral recitation. Many copies of Mac Auliffe's prophecies have come to hand, but collation was out of the question, as one differed so much from the other; therefore, the most prudent course to be adopted, was to give the two best copies we had in our possession. Mac Auliffe's prophecies are not to be rejected, since they contain much of the scattered fragments of the prophecies of our saints, found in other works, the originals of which are now lost, or lie neglected and unknown in some of the continental libraries. That the prophecies attributed to Mac Auliffe are not really his own composition we need only remark, that in all parts of Ireland, the north in particular, where his name is not so much as known, snatches of those prophecies are frequently heard quoted by the Irish-speaking portion of the people. Some persons assert that the prophet Mac Auliffe was a blacksmith, who flourished about the middle of the 17th century. O'Reilly, in his "Irish Writers," mentions a blacksmith named Mac Auliffe, who lived near Glanmire, County Cork, was author of some poems, and whom he makes contemporary with Art Mac Cooey of the Fews, who lived in 1774. There are strong reasons for believing that neither he of the 17th

century, nor the poet of the 18th century, had been the compiler of the prophecies we give; because they might have then witnessed many of the improvements foretold, and it may safely be supposed that neither of the disciples of Vulcan had been in the possession of a manor, as described in the text. Hence it may be inferred that the compiler was a chief of Duhallow, who flourished in the 14th century, as we have some reasons to believe.

In the first period,* the literati shall have no place or safety;

In the second period, no valor shall be in the Geraldines;

In the third period, my race shall possess no power in Duhallow;

In the fourth period, Eire shall be possessed by the Saxons.

In the fifth period, their crimes will be treacherous and deceptive;

The sixth period shall be dangerous to the clergy;

In the seventh period, they shall be feeble and destroyed at sea;

In the eighth period, the Gaels will be keeping the hills

In the ninth period, the land shall then be dear;

In the tenth period, each man will be contending for his right.

Each succeeding race shall become more prone to falsehood,

And each succeeding year shall become more wet and stormy;

* *An chead aen.* As it seems an impossibility to fix a precise date to these periods of time just now, it may be that some of our Munster friends can reflect some light on the matter.

Old shall not be loved, and young women will lack modesty ;
The English tongue will be used by every race, and a
chariot under each foot.*

The hoary will become active,† and piles of battles will
ensue :

The daughter will take advantage of her mother,
And the son will play tricks upon his father ;
The neighbor will circumvent his neighbor, and the sister
her sister.

The people of the world will rush into crime, wretched-
ness, and penury ;

In the year of poverty the furze‡ shall be without seed or
blossom,

In the year that shall follow, thousands shall die of star-
vation ;

In the year *seven*§ the world shall be prosperous and happy.

The French will undoubtedly be in Eire some time,
And the English fat bear shall be forced to growl and groan ;

* In allusion to the pomp of the people.

† *Tiocfa na liatha*, &c. This verse indicates that the demand for men will be so great that the aged will be forced to become active once more. The Irish proverb has it: "When the old woman is pressed hard she runs." So it will happen with the old men at a future time, very likely not far distant. The remainder of the stanza is found in St. Columbkille in nearly the same words.

‡ We are not aware whether or not the furze produced blossom and seed the year before the famine. We, however, heard old persons make the remark. If the furze appeared in its wonted dress that year, it is presumed that some future year will usher in increased distress.

§ In the year *seven*. Mac Auliffe must have meant the year 867.

The old tithes shall be possessed by the priests as their
lawful due,

And old Latin and the copious Irish will be used by them.

Much news will be heard that will trouble us all,

And hundreds of Heber's race shall be banished across
the sea ;

The perch will be laid against the face of the hills,

And the mountains will be meted out as pasture-lands.

An impetuous torrent will sweep from the mountain's side,
And Peake shall be in bondage, deprived of all his sub-
stance ;

The poet shall have no Irish text, and your poems shall
be weak ;

While only one in the hundred of the Irish will remain
my woe !

A Captain will dwell at Cloch-meine,

A Captain will be in Purcell's halls,

A Captain will be in the city of Sir Edward,

And a kind-hearted Captain will be in my manor.

There shall come a gray summer, a sunny harvest,

A misty winter, a favorable spring,

A fine Christmas, and fat graveyards ;

Half the winter shall become like summer,*

And half the summer like the winter.

* *Leith an gheimhridh, &c.* Could the old chief have borrowed
this from Nixon's prophecy ? Nixon says :—

“ When summer in winter shall come,

And peace is made in e ery man's home,

Then shall come gory war, by means of which the haughty
 race shall be subdued,
 With three great assessments, and no boasting victory for
 the Saxon ;
 A snare* (spy) will be set on the road, and the stones will
 speak,
 And every man in the field will have a sword in his hand.
 Dublin shall be without the voice of the Galls ;
 Kilkenny shall have a college in it ;
 The boy will say, as he passes along the road,
 "Is this the place where Kilmallock stood !"
 Bogs shall be locked, and the mountains fenced ;
 The gray horse will leap over the lion ;

Then shall there be danger of war ;
 For, though at night with peace the nation rings,
 Men shall rise to war in the morning,
 There shall be a winter council, a careful Christmas,
 And a bloody lent——"

There is, in any event, much truth in the prediction ; our saints
 have foretold the changes of the seasons, and we are all old enough
 to notice something of the sort.

* *Beidh Suilreibe, &c.* Suilreibe, in some parts of Ireland, is the
 name of a snare or noose ; it also signifies a spy or cunning person.
 Hence it is presumed that the establishment of the constabulary on
 the roads is here alluded to ; the following tradition respecting this
 force is frequently heard :—*Black posts will be on every cross-road.*
 Some were of opinion that the phrase had allusion to the finger-posts
 set up at cross-roads, but it is absurd to suppose such had been the
 meaning of the phrase, since the above quotation explains it clearly
 enough. The speaking stones mean either the milestones, or the
 strict system of espionage that will be carried on at this period. We
 are well acquainted with the spying system adopted by England in
 Ireland in cases of the slightest emergency, which, in a proportionate
 ratio, must necessarily increase when real danger impends.

Ribbons shall grow on the alder-tree,
And incessant frost and evil shall ensue.*

After the year of gold† the year of weeping will follow;
In the year one thousand eight hundred five tens and
nineteen,†

The Frank will come from the south, and the Spaniard
from the east,

The Saxon King will say that he has neither a son nor
cousin-german.

Eighteen hundred besides one thousand,
The feast of MARY (Annunciation) shall reach towards
May;

And the feast of St. John (Baptist) shall fall on a Friday;
Three Saturday's moon, and a rainy grassy harvest.

* Storms are always considered by the Irish as omens of war and bloodshed, according to the proverb:—*Rain and constant winds are the true omens of bloodshed.*

† There is an Irish phrase in common use in which are recorded three events, said to denote the approach of the expected war of liberation, namely:—*The year of the gold, the year of the great crop, and the year of sorrow will come.* These events are not easy of explanation, if we do not understand a series of years instead of one, and consider the discovery of the Californian and Australian mines as the year of gold. True it is that this phrase was in use long before the discovery of gold-fields in either country, but the year of gold, the meaning of which nobody knew, was expected, so was the year of the great crop, and, following in succession, the year of sorrow or wailing. It is not very likely, indeed, that either the prophecy or proverb shall be falsified.

‡ The year 1869. In this year the French will come from the south, and the Spaniards from the east to Ireland; it is difficult to guess what positions those nations will assume in fourteen years hence, but it does not require the gift of prophecy to foresee that the

There shall come a year of joy, a year of sorrow,
 A year of famine, and a stormy summer ;
 A heavy harvest that will be saved with care,
 And a spring when there shall be but few people.

To one thousand whole, and eight of hundreds,
 Conjoin without fear, five tens and nine,
 The age of MARY'S SON, to which also add seven and nine,
 From that time prostrate shall be the English speaking
 race forever.*

WE have been favored by a gentleman, who is an eminent Irish scholar and poet, with the following metrical translation of Mac Auliffe's periods ; we beg to present it to the reader, as a specimen of such form of translation.

THE PROPHECY OF MAC AULIFFE.

INTRODUCTION.

I.

When the mind is sad and weary : when the times are
 passing dreary,

present belligerent parties, probably the powers now neutral, will assume positions in the great war different to those they now occupy. No sane man can for a moment think that the best Christian blood of Europe is freely shed for the mere purpose of supporting Moslemism. St. Columbkille does not extend the termination of English power in Ireland to so remote a date, and in this very same poem it is assumed that 1867 shall witness the discomfiture of the English. One, however, may be the date of the commencement and the other of the termination of the struggle.—Vide St. Columb.

* The date here given is 1867, the year in which the English-speaking race shall be finally expelled from Ireland. *Vide alibi.*

And the heart within is sinking : thinking of the days of
yore ;
Get and read those books of wonder. Open wide the
leaves asunder ;
Where the Sibyl's voice of thunder to the Future opes
the door,
With awe, and reverence meet, then listen when the Sibyl
opes the door
On the Future's shadowy shore.

II.

Hear Mac Auliffe of the Ealla. Myst'ries will the chief-
tain tell ye,
If you hear those olden voices—voices of the mighty dead ;
Foremost of the Seers prophetic : yet no barbarous Ascetic,
Words he hath so strange, electric, as would fill the world
with dread,
Could they hear and know the mystery written where the
Ella led ;
O ! 'twould fill the world with dread !

THE PROPHECY.

III.

Time of Times : the first despised are the bards that first
we prized.
In the next the Geraldine like a vine shall fade away.
The third shall make the churchmen stagger. Next the
Saxon proud will swagger.

Fifth : my race will fail by dagger—dagger, sickness, or decay.

O! the next, the Saxon conquers ; sateless still with land and sea ;

Lord of land, and Lord of sea !

IV.

Seventh : the Saxon's crimes are stinking. Eighth : the Gaels have hills, I'm thinking :

Will they hold those beauteous mountains ? Mountains over valleys fair !

Ninth : the land shall all be rented. Tenth : each man be discontented :

Each with broken vows tormented. Sorrow's rain is falling there !

O! what misery, woe, and sorrow, while that rain is falling there !

All are covered with despair.

V.

Then—Oh ! strange and dark the story—Active are the old and hoary,

And the battle red is raging—raging 'mong the young and old ;

Daughter cheats the mother bore her. Sons will treat their fathers sorer ;

Neighbors rob their neighbor's store, or on their cattle lay a hold.

Age no more shall be respected—women sell themselves for gold.

Virtue, beauty, all be sold :

VI.

List! the people's Saxon speaking—still their wicked
courses keeping :

Wonder not the furze don't blossom—blossom not pure
flowers for crime.

Follows then a dire starvation. Seven alone will bring
salvation

To the prosperous happy nation—nation formed for hap-
pier time !

Changing still, comes lurid summer. Harvest voices
sweetly chime :

Through the glad air sweetly chime !

VII.

Then a misty winter cometh, and a sweet spring smiling
bloometh.

Child born of a Christmas greener—greener than the
healthy frost.

Graveyards fill, and homes grow sadder : mothers weep
and death grows gladder.

Summer stingeth like the adder. Many a life on roads is
lost.

Stones have tongues, and men bear falchions where the
fields rich harvests boast,

'Mong the swarthy reapers host.

VIII.

Now Eblana knows no danger—hears not now the voice
of stranger.

A college stands near Old Kilkenny—Old Kilkenny once
more young.

Mark a place, the ivy blotting: a boy goes past with
satchel trotting,

Asks:—"those ruins slowly rotting—was Kilmallock those
among?"

Only rushes, weeds, and willows grow where Bards have
lived and sung:

Where the Fenian Bards have sung!

IX.

See streamers on the elder growing. The gray horse o'er
the lion going.

Frosts incessant, winds unpleasant—winds unpleasant con-
-stant blow.

A golden year will end in weeping: years full eighteen
hundred keeping,

To them sixty-nine more heaping, and the Saxon wil,
rank low,

Franks and Spaniards coming over, then will meet a
shrinking foe:

Then will lay the Saxon low.

X.

Thousand to eight hundred linking—eighteen too in
Time's sea sinking, [Isle!

May shall have the feast of Mary—Mary, guardian of our
John's great feast falls on a Friday, spoiling the old forms
of my day;

Three moons have Saturdays at high day: Harvest comes
in sickly style: [smile!

And the spring has few to greet it—few to meet it with a
All are sick and cannot smile!

XI.

Again I count the years contrary since the hour the Son
of Mary
Brought the glad, the blessed gospel—gospel spread from
shore to shore ;
Add a thousand to eight hundred ; join five tens, nor nine
be sundered,
Seven and one 'twill not be wondered I should add to
make it more,
When I tell ye from that moment that the Saxon's power
is o'er

Ruling from that hour no more.

JOHN T. ROWLAND.

MAC AULIFFE'S PROPHECIES.

It has been suggested by some friends that the foregoing poem of Mac Auliffe is the same as the one given ; but a minute inspection will at once convince the reader that they are not really and substantially the same—the style, the language, and the incidents are quite different. Hence it is thought prudent to give it, as it may be that some other documents may turn up which may enable us to authenticate the origin whence the piece has been derived. At the same time we must receive the whole with caution, in the absence of more clear and certain authorities, though we find many snatches contained in the piece in the writings of our sainted seers : this is the reason we are inclined to give them to the public in the present shape.

THE PROPHECIES OF MAC AULIFFE,

CHIEF OF DUHALLOW.

A ROUT of shoeless horses will come,*
 Unbridled will their numbers go forth,
 In dense, hot, fair, active, earnest divisions,
 To depredate the green district of Conn.

Ye shall be punished by the laws which ye yourselves
 have made;
 Your fathers shall become subservient, and discord sown
 among the Gael;
 People will wax in iniquity, and become poorer,
 While rents shall increase, and task-masters multiply.

Hospitality shall flee, and cordial affection,
 And those parties will prostrate the faith under foot,
 None shall be prevalent without exterior support,
 And none will acknowledge the wretched as his kindred.

Torturing will be the news we shall have at this time,
 Hundreds of the race of Heber will go in exile over the
 seas;†

Perches (measures) will be laid in the face of the hills,
 And the mountains with cords divided for the herds.

* By this simile the ruthless hordes of invaders are meant. It is quite evident from this and the stanzas that follow, that the predictions were written long before the time when Mac Auliffe flourished.

† *Is ceasta, &c.* This stanza shows clearly that the Irish would be forced to fly into exile, in order to make room for bullocks and sheep

Flocks of sheep shall occupy the arable land,
 Stewards will be placed on every farm;
 The mountain will bellow with the lowing of the store ox
 And, O good God, what will the poor then do!

Waters will dry up, while many mills will need them,
 The blossom of the wood shall fall, and the grass wither,
 Rape and cresses shall take the place of the mountain
 berry,
 From Blarney to the Shannon, where boats are wont to sail.

Through mad folly ye will abandon all your towns
 To men wearing white trousers and lace on their breasts,
 Who will pledge toasts in taverns from night till morning,
 Oh, grief of my heart! it will give reason for repentance.

Green grass shall grow at gates and strongholds;
 Every precious thing will be carefully concealed;
 Every worthy young man in Munster suspected to possess
 wealth, [law.
 Shall be solaced by being entrapped in the quirks of the

When the oats* shall begin to ripen, ye shall hear a
 sound approach;
 They who profess the foolish faith in Cork, on the Lee,
 shall be on the retreat;
 The sea shall be heaving with the power of a noisy fleet,†
 While the evil-hearted churls, devoid of power, shall be
 leaving in sorrow.

* When the oats begin to ripen, or change their color, in the beginning of harvest.

† For an account of the powerful invading fleet that will come to Ireland, see pp. 82, 88, 89, *et alibi*.

There shall undoubtedly come a summer in which the sun
 will not shine,
 And the French, who never violated their covenant, will
 arrive ;
 The alien fat bucks who were accustomed to devour food,
 Shall surely meet a change as hurtful as the blaze on a
 mountain.

Kinsale is strong, prosperous, and powerful,
 And Cork of the shipping shall bear the palm for success ;
 The shorn holy friars will come hither, [here.
 And the Spaniards will occupy the place of the Saxons

He is a treacherous man* who would falsify a letter in a
 lay—

For a great battle will be fought that shall draw sighs
 from your hearts ;
 A fire without embers (look before yon) each shall meet
 in his path,
 Confusion ! the treacherous churls will fly away.

When the cuckoo will sing on a tree without a leaf,
 Sell your cow and buy corn ;
 War without fear shall come, and famine without want,
 Covetousness will increase, while a double ledge of corn
 shall be on the ridge.

The Spaniards will come over and fill our bays,
 They will leave the common residents of Galway headless ;

* This verse clearly shows that Mac Auliffe was engaged in extracting those prophecies from the works of some saint, when he says that he would be a treacherous man who would falsify a lay or poem.

Waterford shall be very poor, afflicted, and weak,
And all that can be said is that the Saxon hordes had
been there.

A battle will be fought at Dun-na-sgiath,
Dublin will fall into decay;
The Representative of the king will be slain
By the Lord of Tralee, at Athcrú!

My cause of tears! my cause of tears! my cause of tears
my grief!

My sorrowful, scorching, sickening grief!
Blood and entrails shall strew the field of Saingil;
Woe to him who cannot run the day of the battle of Sain
gil's field!
It is then Limerick shall be burned to ashes.

When the yellow lion will resign his strength,
And the speckled thistle its power;
The harp will sound most sweetly
Between eight and nine.

In the year one thousand seven hundred,*
Six tens, and fourteen;
In the northwestern part of the world,
There will be war and hard skirmishing.

The war† of the two Galls will come,
The two heads of the Church shall fall by one another;

* Cannot understand this date.

† See the Prophecies of Domhnall Cam.

A war will be waged in the eastern world,*
And it is the Saxons who shall pay the piper.

The foregoing is another of the abstract prophecies attributed to the pen of Mac Auliffe, the Duhallow Chief, of which the following metrical translation, by a gentleman eminently skilled in his native language, is annexed.

THE PROPHECIES OF MAC AULIFFE.

SHOELESS and unbridled there shall pass our island o'er,
A rout of horses trampling her plains from shore to shore,
Shedding sorrow, and amazement, and bitter woe upon
The waning tribes and kindreds of the beauteous land of
Conn.

Ye shall smart beneath the laws that yourselves were
pleased to frame,
Your fathers shall be scoffed at, the Gael a hated name;
Then shall each day grow harder, all poverty increase,
More task-masters and tributes must ever mar your peace.

Generosity shall vanish, and sickening lore shall die,
Those holy duties darkly, by all forgotten, lie;

* It may not be very unlikely that the present war is the one foretold here; it little matters who will be the conquerors or conquered; it can be easily seen that England will be obliged to pay dearly for her share in the transaction. It may happen, according to the English phrase—

“The unicorn and lion
Fought for the crown,
But little coaly started up,
And knocked both down.”

No man shall then avail, but so he keep him with his hand,
Alone and undefended the weak will have to stand.

Tho' it wring me as I see it I must shape the future's tale,
Hundreds of the race of Heber on the exile's race must
sail ;

Measures will be laid against the rugged hills and rocks,
And the heathery mountain's freedom be subdued to feed
the ox.

Each clan in its own limits shall by sheep supplanted be,
On each man's land a steward shall be set to oversee ;
The mountain shall give back but the lowing of the steer,
Thou, God, art wise, and knowest what the poor will have
to fear.

The water-brooks shall parch, no sound of mills be made,
The forest-blossom drop, and the meadow grasses fade ;
The water-cress must grow where the daisy springeth now,
From Blarney to where Shannon laves the sailing vessel's
prow.

Ye shall leave your fenced cities, and yield them to a race,
With white garments on their legs, and good store of
golden lace ;

Drinking healths and making merry thro' all the hours of
night, [light.
And, alas, from all your sorrows ever quaffing their de-

Desolation shall clothe gateways with green herbs like
the field,
All precious things and jewels will be jealously concealed ;

Each youth of name in Munster, that rumor saith hath
aught,
Shall, by the cunning tricksters, be lightly sold and bought.

At the turning of the oats, ye shall hear a growing sound,
The fanatics of Cork by the Lee shall lose their ground;
The foaming sea shall bellow 'neath the ploughing of a
fleet,
And the false churls in sadness be driven to retreat.

There shall doubtless be a summer when the sun won't
brightly shine,
And the Frank, who ne'er broke faith, shall come east
ward o'er the brine;
Then the glutton stranger towns, where food was never
rare, [glare!
Woe, woe to them, shall kindle with the fixed mountain's

I foresee Kinsale all prosp'rous, increasing day by day
And Cork's fair port that merits the palm from ev'ry bay;
The blessed shaven friars shall come across the sea, [be.
And where the Saxon has been, there shall the Spaniard

He would be a treach'rous man who would falsify a lay,
Your hearts shall grieve to witness the battle of that day!
See, a fire without embers impede your path along,
Wigs on the green! the churlish horde shall join the ex-
ile throng.

When the cuckoo shall be heard on a tree without a leaf;
Sell thy cow, and buy thee corn, so shalt thou miss the
grief;

War without fear shall come that time, and famine with
out need,

The furrow shall bear double, but double each man's greed.

The Spaniards shall come over and fill our ev'ry bay,
And the ruler of fair Galway shall perish from their way;
Waterford will feebly sink, conquered by despair,
And 'twill be but a legend that the Saxons have been there.

At Dunnaskie how bloodily a fight must yet be fought!
Proud Dublin shall be overthrown, and lowly turned to
naught;

The king's lieutenant too must fall, believe I read you
true,

And by the good Lord of Tralee it shall happen at Atheru.

Alas, alas, alas again! an hundred times alas!

Alas! my spirit telleth me this too must come to pass,
Blood shall be spilled on Singland's field, and entrails
strewed about;

Woe to the lame or slow of foot the day of Singland's rout

Then Limerick shall be burning in spite of tow'r and
moat—

'Twixt eight and nine your ears shall hear the harp's be-
witching note;

The yellow lion's strength shall fail, and the speckled
thistle's green,

In the year one thousand seventeen, seven hundred and
fourteen,

In the northwest regions of the world's extensive stage,
In bloody wars and struggling conflicts they'll engage.

Two potent Galls shall vigorously wage war with vengeful
 greed,
 And the heads of both their churches shall lose power as
 their meed ;
 In the eastern world a war shall rise, and hear it truly
 said,
 That the piper by the Saxons shall there be amply paid.



THE PREDICTIONS OF FIONN MAC CUMHAILL.

[THE following prophetic verses are usually attributed to Fionn Mac Cumhaill, the celebrated Druid and chief commander of the Fenii, or Irish National Guards. There can be no doubt but the Druids, like the Magi, and other pagan priests, delivered the oracles of their deities, and predicted, in a certain obscure way, future events, since we find some very ancient predictions attributed to them. Fionn Mac Cumhaill is celebrated in popular tradition and legends for the gifts of foreknowledge he possessed. Yet, though he may have left the substance of these predictions to the world, it was not in its present shape, for, it is clear, his predictions have been reduced to metre by a much more modern sage, as the language and versification amply testify. The poem goes in the usual style of Fenian pieces ; St. Patrick requests the royal bard to relate what Fionn foretold concerning Ireland. Oisín replies. But since we find the substance in some instances similar to the events predicted by other Irish seers, we must

necessarily conclude that the whole is a compilation extracted both from the works of Christian as well as pagan writers.]

Patrick. Oisín, please to relate to us
Some portion of Mac Cumhaill's predictions,
And on what occasion they have been predicted,
Thou angelic man who has adored the true God.

Oisín. I will tell you a tale full of seriousness,
O chaste Patrick, son of Arpluinn ;
It will grieve your heart to hear
The various changes unfolded by prediction.

As Fionn once sat facing towards the east,
On a cliff overlooking a glen on Bineadair (Howth),
He saw a dark cloud approach from the north,
Which covered Ireland in an instant.

They who sat next Fionn Mac Cumhaill,
The great king of Almhain (Allen in Kildare) ;
Were I myself, and Osgar the serious,
With Caelte, the son of Ronan.

We three with one breath said
To the renowned king of Almhain ;
Tell us the meaning of this dark cloud from the north,
Which has enveloped Ireland in an instant.

Caelte the beloved then said
To the renowned king of Almhain ;
"Place your thumb of foreknowledge under your tooth,
And let us remain no longer in ignorance of its meaning."

Fionn. "Alas! O Caelte the beloved,
It is long until the meaning predicted will come to pass—
Aliens from beyond the raging ocean [land.
Will come hither to inflict great evils on the people of Ire-

They will devastate all Ireland,
Her fertile plains and verdant mountains;
For two hundred years in full,
Shall the surface of Ireland remain subject to them.

They will not leave the least germ of prosperity after them,
So that it will be difficult for the people to bear up against
their oppression,
The numbers who shall be slain by their machinations
Shall remain as a stain upon their sovereignty.

On a Wednesday a man will go on a distant journey,
The consequence shall prove ruinous to Ireland;
Mac Murchadh, the obstinate demon,
And be-demoned shall he become on his return.

The career of that king shall be unfortunate:
His residence shall be unprotected;
He shall not leave behind him a son or progeny in repute,
Though the recital is painful to us.

Leinster shall first be seized by this people;
The accomplishment of it is a tribulation to my heart;
No king will rule over them, but murky demons,
No Fenian band shall then exist to release the people.

They will destroy Meath, and beautiful Munster,
Their affliction of injustice will not even then be abated.

They will then commence to erect dark towers ;—
Oh ! how difficult it will be avenged on them !

Orgial and Ulster the prosperous,
They will reduce under tyrannous bondage ;
Under their relentless government,
All Connaught will submit to its final destruction.

The posterity of Conall and Eoghan the hospitable,
Shall be reluctantly forced to bend under that yoke ;
They shall groan under that dark, unjust bondage,
For three hundred years in full.

Their first battle will not be met with vigor and resolution,
It shall not be a battle, but the derout of a timid multi-
tude ;

The battle of Cnuca on three other battles,
According as the King of Heaven ordained.

The king of the Saxons will come to them in high spirits ;
To reprehend and interrupt them ;
Until a battle will be fought on the boisterous main,
Their animus will be inimical to the men of Ireland.

He (the king) will appoint a man to hold his place (*a locum tenens*),

By whose authority laws and ordinances shall pass ;
He will be said to be a man of truth,
But he will be, indisputably, a circumventor.

In the midst of very troublous times,
When their cares will be brought up to the highest pitch,
A man afflicted with a leprosy shall rule
The kingdom of Ireland for seven years.

Another valiant man will come hither,
By advice of the leper ruler ;
To fight a battle with apparent vigor,
With the Donn, single-handed.

A certain man shall fall in the conflict, [most pitch ;
In which his power and value shall be extended to the ut-
After this event the leper shall be subject to deep sorrow,
In consequence of the fears he will entertain for the safety
of his people.

The Donn of the rings will then start into power,
He, the furious, the cautious, the compact-keeper,
Will fight three battles, without the least timidity,
During his career, in Ireland.

A battle will be fought at Ath-seanaich (Ballyshannon),
In which the Irish shall labor under a deception ;
The deceiver of the Irish shall be slain in the battle,
And one of the foreigners.

The Donn (brown-haired) man without rashness,
A pillar in battle and conflict,
Shall die through the virulence of one hour's illness
Without remedy, or an individual to compassionate him.

Nine years after that period,
There shall be a general slaughter of the Irish people ,
So that none shall be supposed to survive, [sacre
Though all the Irish shall not be slain in the great mas-

That carnage will afterwards be avenged, [supineness,
When the people of Munster will grow ashamed of their

In the excitement of the warriors of the Galls,
In their excited state abroad they shall be overreached.

Two battles will be fought in Munster,
The third will be fought on the side of a hill ;
A battle will be fought in beauteous Meath ;
The King of Heaven will shield them.

The son of the king of Saxon will come over the sea,
I long for his arrival, though not for love of him ;
The manifest consequence of his coming shall be,
That the strangers shall be expelled beyond the sea.

This prince who will come hither across the sea [eigners :
Shall be shamelessly accompanied by a great force of for
He shall not effect a pacification in the country,
But will augment the previous disturbance.

His sovereignty shall extend over the eastern country and
here,
He will rule both nations by the same code of laws,
The same measure of line and foot shall prevail,
But after that shall injustice be dealt.

One half of the people of Ireland will muster
Against those forces who will come hither across the sea ;
These here will wreak severe vengeance
Upon them for their journey hither.

Like a flame of love and grateful friendship they will unite,
The Galls and the Gaels with pure hearts,
Against the obdurate strangers ;
How pleasing it is to me that they will change their policy !

They will engage them in a vigorous unflinching battle,
And their exertions will be marked with determination ;
He and his forces shall be slain,
Contiguous to Mullach-maistean.

Another powerful king will come,
Who will join the struggle with vigor ;
He and his men shall then be slain,
In the battle of Mullaghmast of the great feats ;

Thirty years in full shall pass,
Without either battle or conflict ;
None under the canopy of the sky will oppose them,
And no people will be equal to them.

Until strangers will come from the east,
To take revenge of them for the carnage made by them
These will come from Spain in the South ;
It will be improper to remain in their vicinity.

Then, the battle of Saingil will be fought,
Saingeal the site of numerous violent contentions ;
Neither the Galls nor the Gaels
Never fought so hard contested a battle in Ireland.

In this battle, concerning which I speak to you,
The *Ruireach* (champion, &c.) of Saingeal will join ;
The strangers shall be plunged in sorrow after it,
And their forces shall be disheartened.

A man of *low condition* of the family of O'Brien
Shall command in that battle with great eclat ;

He will expel out of extensive Munster,
Very properly, all the race who use a foreign jargon.

Three days shall the battle last,
Fought against the son of a sovereign prince ;
At the end of three days he shall be victorious,
After having slain their chief men.

The five provinces of Ireland will then rise up,
And join him with irrepressible resolution ;
May the beloved Ruler of the universe,
Support the people of every province !

The plundered descendants of kings will rise up,
Who have been groaning under the Saxon race,
To take revenge of that wicked people ;
It will be just they should do that.

Sriangalla of Derry will rise up,
To spill their blood without intermission ;
During a month after that battle
He will continue to hue them down with earnestness.

Sriangallach from Derry in the north,
And Hugh the pure with great success ;
Though the time of their career is far distant,
They shall associate with angels in Heaven !

I will continue my discourse no longer,
Since hardships and adversity shall be the portion of the
Galls after that time ;

Though their crimes shall be dreadful to record, [guilt !"
The pity for their condition shall exceed the horror of their

Oisin. O Patrick, son of Arpluin the renowned,
 Thou courageous guide of fair fame ;
 Supplicate your King to grant pardon
 To Osgan, and to myself, Oisin.

PROPHECY.

FIONN MAC CUMHAILL CECINIT.

THOU woman who speakest to me from the calf, [more
 There is another matter which troubles my mind much
 An important vision has happened to me,
 Which has deprived me both of sense and power.

A Tailgin will come hither across the stormy sea ; [me ,
 I do not look upon the event as bad, nor shall it be bad for
 He will bless Ireland seven times,
 And great dignity shall attend his advent.

They will have churchyards and royal mansions in great
 splendor.

His deeds shall be excellent in every instance ;
 It shall be a fortunate occurrence for every person who
 may see him,
 For he will lead great numbers of people into the house
 of God.

There shall be buildings raised with stone and lime,
 They shall be built strongly and substantially ;
 Herbs and esculent roots will be planted,
 And will vegetate from their roots.

All lands shall be measured with nicety,
 And heavy rents imposed upon them with injustice;
 They will cultivate their gardens after the fashion of the Gaels,
 And they will plant great numbers of trees in them.

It is not, however, on that account I feel most grieved,
 But on account of the countless hordes of green Gaels
 who will be here;
 And that I myself and my Fenii shall not be then here,
 To have the pleasure of expelling those strangers.

The *Ardrigh* (Supreme King) will come from the north,
 And will engage in a hard course of warfare;
 He will make a public proclamation of his anger,
 In consequence of which the warfare shall be bloody.

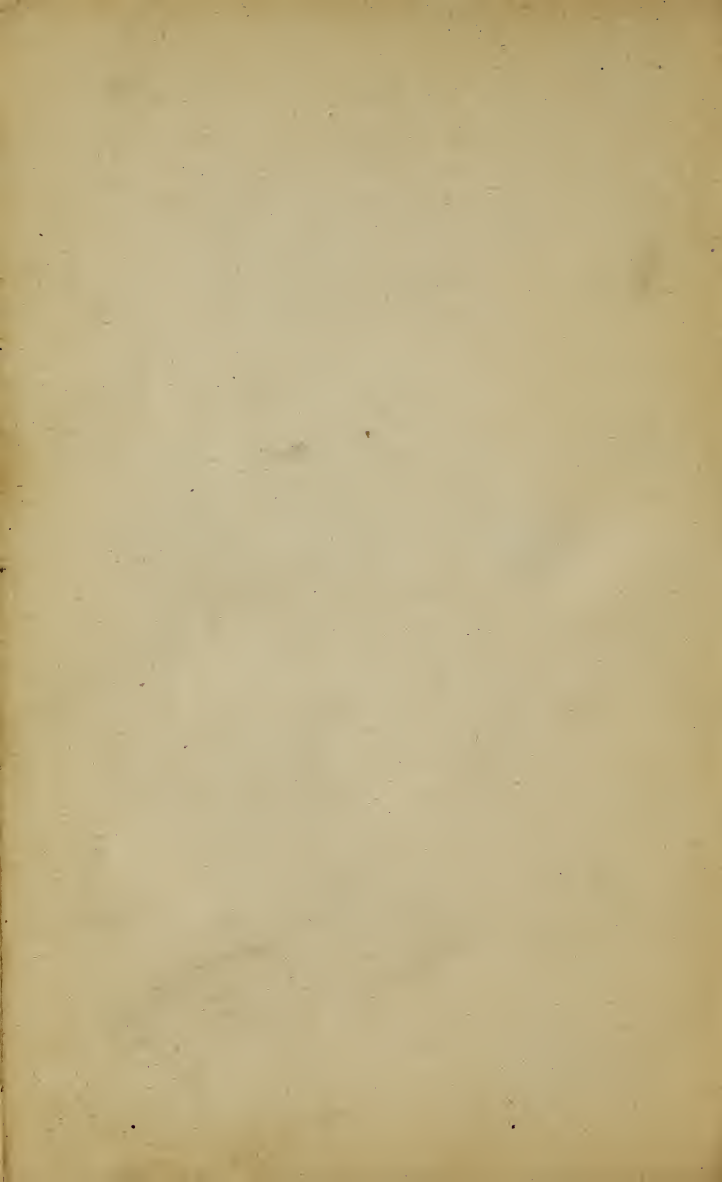
Near Sligo the warfare shall take place,
 From which shall result advantage to the Gaels;
 O woman, believe in the King of kings!
 From whom you can acquire greater power.

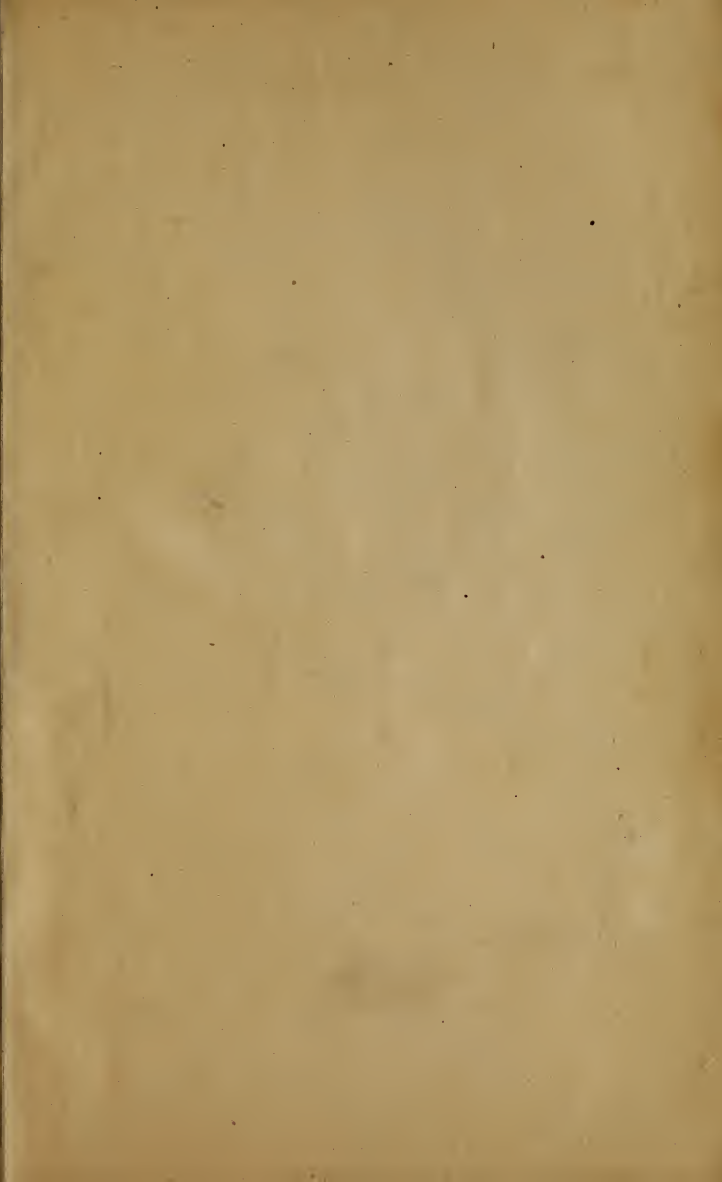
I am the principal sage among the Gaels:
 The SON OF GOD will bring me to Heaven:
 Though I have had a great deal to do with women,
 Their connection has been productive of no advantage to me

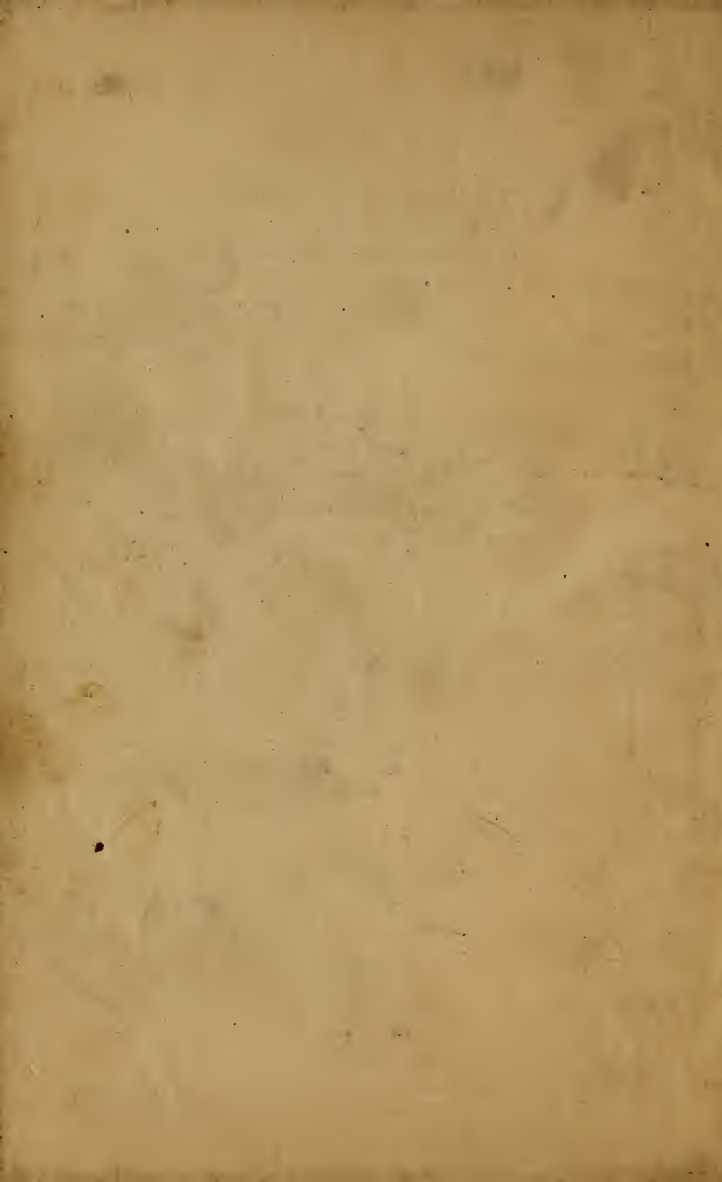
Your calf is outside under a white thorn-bush,
 Contiguous to your house, for some time;
 Though I have had much dealings with women,
 Their connection has been of no advantage to me.

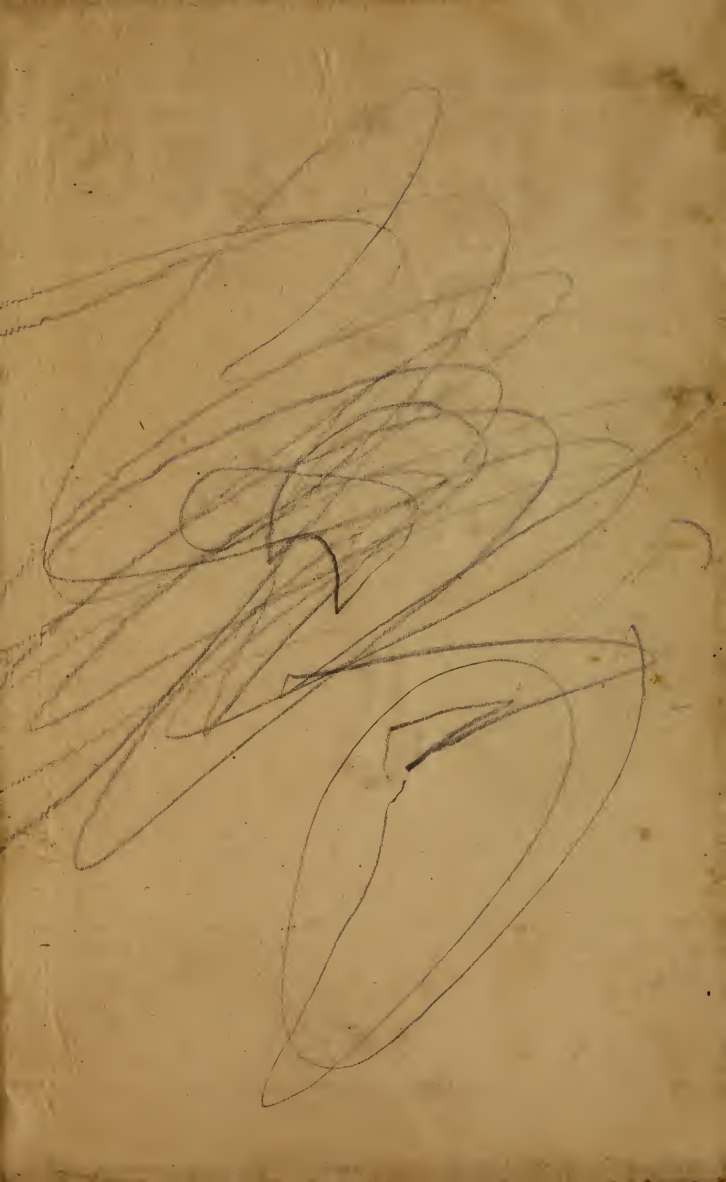
THE END.

all
and
they
It











3 0112 072395442

3 0112 004304307